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Self-Understanding

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Self-Understanding

THROUGH PSYCHOLOGY AND RELIGION

BY

SEWARD HILTNER

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TO

JOHN AND MAGGIE FORTSON

TABLE OF CONTENTS

Page

Foreword xi

CHAPTER ONE. *The World and Ourselves*..... 3

CHAPTER TWO. *Grown-Up Growth*..... 13
Growth on a Graph..... 13
It's the Direction that Counts..... 18
Human Growth Is Individual..... 20
Human Growth Is Social..... 22
Fellowship and Individuality..... 27
Summary 30

CHAPTER THREE. *Dated Emotions*..... 37
The "Wisdom of the Mind"..... 37
The "Wisdom of the Body"..... 44
Psychological Homeostasis 46
How to Look at Dated Emotions..... 47
Dated Hate 51

CHAPTER FOUR. *Seeing Straight*..... 57
How We Perceive..... 57
Selecting What We See..... 63
Learning to See Straighter..... 65
The "Valley of Vision"..... 69

CHAPTER FIVE. *Emotional Tensions*..... 73
Tensions: Useful and Otherwise..... 73
Tension and Anxiety..... 75
Neurotic Anxiety and Values..... 77
Religious Anxiety and Values..... 82
How to Look at Tension and Anxiety..... 90
Summary 96

CHAPTER SIX. *Knotty Conscience*..... 101
How Conscience Develops through Social Demands 102
How Conscience Develops as Self-Protection..... 109
How Conscience May Hinder Growth..... 112

Page

Conscience and Morals 117
The Ethical Conscience 118
"The Voice of God" 121

CHAPTER SEVEN. *Enterprising Freedom* 125
Freedom and Human Destiny 125
The Meaning of Psychological Freedom 128
Human Freedom in General 135
Moving Toward Freedom 138

CHAPTER EIGHT. *Seasoned Sex* 143
Sex and Personality 143
Sex and Social Pressures 145
Oblique Functions of Sex 149
Inherent Purposes of Sex 154
The Seasoning in Sex 156

CHAPTER NINE. *Taking Issue* 161
Self-Knowledge and Social Concern 161
Personal Insight and Social Attitude 164
Adjustment: Personal and Social 169

CHAPTER TEN. *Becoming an Ancestor* 175
Growing Older 175
Facing Bereavement and Death 180
Standards of Human Growth 186
Summary 190

CHAPTER ELEVEN. *Second Helpings* 193
Understanding Our Failures 194
How Counseling and Psychotherapy Can Help ... 197
How Personal Religion Can Help 205

Reading List 209

References 215

Index 221

Foreword

If there is someone who has frequently come to a standstill in life yet without finding the stillness, if he has sought it where it is and yet not really found it, and has blamed himself for the failure; if he has fought and still not won, then let him try again, let him follow the thought of the discourse, but freely and without compulsion. There is nothing to bind him, no obligation.

SÖREN KIERKEGAARD

He setteth an end to darkness.
The thing that is hid
Bringeth he forth to light.
Where shall wisdom be found?
And where is the place of understanding?
Behold, the fear of the Lord,
That is wisdom;
And to depart from evil
Is understanding.

JOB 28

FOREWORD

SELF-UNDERSTANDING may once have been a luxury for a few philosophers and saints. It is now a necessity of psychological survival. If we lived in a simple society or an uncomplicated age, we might be able to take ourselves and our world for granted.

Our world is complex. It is full of deep tragedy but well-grounded hope, primitive barbarism but a great surge toward freedom, immense dangers of destruction but unprecedented possibilities for security and personal fulfilment.

The turmoil and ferment of our world are reflected within us. If we are to understand our times, we need to understand ourselves. The quest of self-knowledge need be no escape from the problems of society. It may be an indispensable step toward solving them.

Knowing ourselves is understanding our personal history, comprehending what we are in the light of how we have become that way.

But how shall a man understand his own past? How can he comprehend and assimilate it to produce new strength for living now? If it contains chains which still bind him, how can he strike them off? If it is full of darkness, how can enlightenment come? If it holds hidden resources of strength, how can they be tapped?

Religion has always asked these questions, and great saints of the past like Paul or Augustine have thrown light upon them. But their special terminology and ancient

world view prevent many people today from understanding what is still true about their penetrating insights.

In recent years psychologists have begun to ask some of the same questions, especially the practitioners of psychiatry and psychotherapy. Thanks to the line of investigation started by Freud, new insights of great importance have emerged.

If we are to make a beginning at knowing ourselves midway in the twentieth century, we need to merge the insights and aspirations of religion with the insights and technical knowledge of modern psychology.

It is my thesis that, to understand ourselves at all, we need a particular kind of attitude toward our personal past experience. We get light on this attitude or approach both from our scientific knowledge and our religious aspiration. It is the entire purpose of this book to demonstrate and define what this means.

My volume deals with the threshold of both religion and psychology. It does not profess to enter the inner chambers of either. But before any dwelling can be entered the threshold must be crossed.

References have been kept to a minimum and may be found at the rear of the book, identified by the page of the text to which they refer. This procedure is used because I believe most readers feel intimidated by footnotes and frustrated by note-numbers in the text when the notes are at the rear.

There is also included at the end of the volume a selected list of books for further reading, so designed that any particular chapter may be followed up.

Cases and life stories are used extensively. I am especially indebted to Anton T. Boisen for permission to use the case in Chapter Five. Half the cases are straight out of life with only such changes as are necessary to make identification impossible. The others are composite, representing the merger of incidents and character patterns

from the lives of more than one person. The latter group has been used when specific material, however disguised, might possibly be identifiable.

The importance of the theme of this book has grown on me during my eighteen years' experience in relating psychology and religion: first as an early student of clinical pastoral training in a mental hospital, then as a university pastor, as executive of the clinical pastoral training movement, as teacher of theological students about pastoral psychology, as promoter of better understanding between doctors and ministers, as supervisor of hospital and prison chaplaincy programs, and as counselor to many ministers and others. In writing the book I have drawn from all facets of my experience.

For helpful comments on the manuscript in whole or in part I am especially grateful to Anton T. Boisen, Mallary Fitzpatrick, William N. Hawley, Alice Jonietz, Erich Lindemann, Evah Ostrander Kincheloe, Daniel Day Williams, and my wife, Helen Johansen Hiltner. Ethel B. Bender and Helen G. Yergin have been patient and efficient with editing and typing several versions of the manuscript.

My largest thanks go to John L. Fortson for his help in clarifying ideas, simplifying my sometimes too paradoxical way of writing, and general editing.

SEWARD HILTNER

The World and Ourselves

Summe up at night what thou hast done by day:
And in the morning what thou hast to do.
Dresse and undresse thy soul: mark the decay
And growth of it; if with thy watch, that too
Be down, then winde up both . . .

GEORGE HERBERT

Behold, thou desirest truth
in the inward parts;
And in the hidden part
thou wilt make me to know wisdom.

PSALM 51

CHAPTER ONE

THE WORLD AND OURSELVES

FEW honest persons in these days can deny that they see themselves through a glass darkly. Our inner darkness may or may not be greater than that of past ages. But our awareness of it, and of its fateful consequences, has developed by leaps and bounds in the past few years.

W. H. Auden's poem calls this the age of anxiety. More accurately, it is the age of awareness of anxiety. The anxiety may have been there all along. But the march of events has forced it on our attention as never before.

We have all seen how the rise of an industrial and urbanized society has placed new strains upon the individual and the family. More people are emotionally isolated. More are transient, no longer sustained by the customs and face-to-face relationships of the community in which they were reared. More live outside families, as the family tends to become just parents and children and not the larger kinship group including grandma, a maiden aunt and a bachelor brother.

This revolutionary change in the pattern of our society has made us more lonely and anxious than ever before.

Our first reaction at beholding ourselves in this predicament has been self-consciousness of the kind exhibited by the embarrassed teen-ager on his first date. We in the western world have not been accustomed to looking inside ourselves. We have done plenty of looking around us

and outside us, as shown in the rise of our science and technology. We are on the way to destroying the outer darkness which plagued man until so recently—the back-breaking labor, the death-dealing microbes, and the other hardships due to lack of knowledge of how to control the external world.

All this has increased the horizon of our outer consciousness. But our self-consciousness is still that of the stammering adolescent. Usually until events force a change, we are content with this state of affairs. Cultivation of self-awareness, in a sense deeper than that of the boy and his date, has been considered Oriental or feminine or artistic—in any case removed from the real world of moving things and influencing people.

The need for self-reflection has been made more urgent by the appalling social consequences produced by those who have acted without such reflection. Fascism and Nazism were not impositions by Mussolini and Hitler upon wholly unwilling peoples. They were desperate and opportunistic social programs which many seized upon in their own desperation, anxiety and isolation.

While Communism has been imposed on some nations in a way in which Fascism was not, yet the same fact is again apparent. Some people despair and are promised bread. Others lust and are promised power. Still others, in cynicism, exploit all such feelings. Only in the case of the cynics has there been any self-reflection, and that is without value because they discard all the humanistic principles of western civilization before they start.

There are some among us whose sole reaction to the rise of Communist totalitarianism has been external—ranging from the necessary measures for positive self-defense of western civilization to unhelpful and hysterical witch-hunting. The former are of great importance.

But there is a growing realization that the enemy is inside as well as outside, that no man or nation may be proof against the temptation to fall for some kind of totalitarian society if events push him far enough. Real

defense against such evil must include reflection, and a stab at a new dimension of self-knowledge and self-consciousness.

Totalitarianism is not the only thing that has jarred us into greater self-reflection. Scapegoatism, in racial and other forms, is also a misguided attempt to escape from the necessity for the change which genuine self-reflection would demand. Similarly, we have come to see much of the clinging to outside authorities, as in blind and unreflective loyalty to a church, or the narrow restriction of interests as in some scientists or scholars or business men, as attempts to escape the need of facing up to the realities of our present situation.

A growing number of people are aware of this inner crisis and have done some painful but helpful reflection on the situation. This is likely, however, to be a reflectiveness of the head, leaving as much uneasiness in the viscera as before. Rarely do we get on to the more intimate levels of self-reflection until we become the victims of some kind of personal difficulty—be it as generalized as sleeplessness, as localized as a stomach ulcer, or as frustrating as losing a job because of inability to deal with people. We act very much as does the person who knows he should see his doctor for a check-up, but who actually arrives there only when illness comes.

We tend to seek earnestly for self-knowledge only when this action is forced by some personal crisis. Had we done so before the trouble became acute, it might all have been simpler. Yet it is never too late to start. And it is easier to commence if we know we are working not only to solve an immediate problem, but also for a better general understanding of how we became the kind of person in whom that problem could arise.

Who is capable of such reflectiveness? There are some who take an aristocratic view and answer only a small minority, and intellectuals at that. There is sense in such

a notion. The man of sixth-grade education does not have the equipment for intellectual exploration that is possessed by a Ph.D. But this is a difference of degree not of direction. The advocates of the aristocratic view generally mean that some people, the majority, should be kept in their illusions and their false securities, while a few may be able to move toward self-knowledge.

My view, in contrast, is that every man has some capacity to move in the direction of self-understanding, and that he is truly human only as he is doing so at the level of his own ability be it great or small. Every man is capable of some self-reflectiveness. To cultivate that capacity within the limits of his courage and his ability is essential if he is to achieve stature as a human being.

There appears to be a sequence of attitudes in those who have taken self-reflection seriously and creatively. The first stage is to toy with the idea, or try to titillate ourselves. We may take the kind of tests which appear in popular magazines on how happily we are married, or how extroverted we are. It is a non-serious tinkering with something we sense vaguely to be serious.

In the second stage we fear that, if we move ahead, what we find will be negative. It will be. And if we go on, then there comes suffering. A prop here and there falls away, and we have the agonizing sensation of falling. But after a while things begin to stabilize and we touch positive powers which we had previously not known were there.

The stages which follow are similar to the previous two. We move ahead in a kind of cyclical fashion, from the suffering of a new and painful insight to the power of a new and liberating one. Each step is still difficult, but we find it easier to go ahead as we gain in experience with the self-reflective process. These steps appear to be descriptive of all forms of genuine self-knowledge.

Self-understanding does not come in one fell swoop.

And it must clearly be experiential—involving the whole personality—not just something which happens in the head. The head, in fact, may be a hindrance to self-knowledge. The more intelligent a person, the more ingenious can be his defenses against the painful insights which self-knowledge requires. But it can also help. For by the same token, the greater the intelligence the greater the potentiality for assimilating such insights.

One very positive way the intellect can help toward self-understanding is by providing a kind of road map of the journey. A road map is not a route. Each man must mark out his own particular route. But a map does help to show what different routes are possible.

The manner in which intellectual understanding can dispel useless anxiety was brought home to me by the remarkable children's dentist to whom my son goes. When Jimmy had used the dentist's drill and air blower and filling instrument on a replica of a tooth, and had completed the filling by himself, he was thoroughly content to have the dentist perform the same process on his tooth. It would be a mistake for him to think he knew enough to fill his own teeth, and even more to fill those of other people. But his understanding of the tooth-filling process is something which can be grasped by intellectual means.

This book attempts to be a kind of road map of the first stages of self-knowledge in the world of today. It is a map not a particular route—it includes many different roads. It will not succeed in telling any reader what his problems are, what his individual inner darkness is, or precisely what route he should follow to move toward self-knowledge and personal growth. It differs, therefore, at least in intention, from so-called bootstrap books—which attempt to help people lift themselves by their own bootstraps, as if wishing would make it well. They treat everything as if it were very simple, and thus play into the very illusions which true self-knowledge must discard.

The most basic concepts seem to me to be easy to understand in one's head, but extraordinarily difficult and complex in their implications. I have tried to simplify where I believe simplification represents the nature of things. Where this does not seem to be true, I have tried to say so.

The two great fields of knowledge which bear directly upon self-understanding are psychology and religion. And the two great methods of moving toward self-understanding are psychotherapy and personal religious experience. It is with the knowledge and methods of these that this volume will deal.

Modern psychology and psychotherapy are children of science. Science turned first to the outer world, to that which was farthest from man like the stars, and only slowly came to use its methods of systematic investigation on man himself. But from the days of Sigmund Freud the knowledge of man which it has brought forth is revolutionary in significance. We understand processes that go on within and between men which were a closed book to all previous ages. There can be no moving toward self-understanding in these mid-century days which does not make use of what psychology and its clinical ally, psychotherapy, have discovered.

Personal religion is, in one way, very old; yet as something which may be every man's, it is remarkably new in human history. There have been few ages without some seers and prophets who, feeling themselves in direct contact with God, also attained to self-knowledge of a deep kind. The religions of the East have always had small groups dedicating themselves to such a quest. So, in the West, medieval Catholicism had its friars and monks.

But until the advent of Protestantism it was assumed, in the West as in the East, that most men should have a personal religion only in the sense of accepting and participating in a given religious doctrine, order, or institution. Protestantism, like New Testament Christianity before it, denied this at the roots. The real fact is, it said

in effect, that man is basically alone before God. And if this is his situation, he gets nowhere through attempting to allay his anxiety by submerging himself in some collectivity. Church and institutional religion is of great importance in nurturing personal religion and in providing fellowship for those who have faced their direct relationship to God. But it is not to be a substitute for that recognition and that experience.

Historical Protestantism has often been far from true to this insight. It has created orthodoxies of many kinds, and discouraged personal religion on many occasions even when intending to encourage it. But the right and duty of the person, any person, to explore his religion for himself and to confront God by himself, is inherent in the Protestant principle.

This confrontation brings the aloneness and isolation out into the open. But, be it noted, this isolation has not been produced by Protestantism. We simply say that, if this is the situation, it ought to be seen straight and, with God's help, seeing it straight can save and not damn men.

Personal religion is, therefore, an active process in the same sense that psychotherapy is an active process. It is a movement within us and in our relationships which attempts to go on clarifying the nature of our inner life and its relationship to that in the universe upon which we are ultimately dependent. Whatever may be the differences between personal religion and psychotherapy, they have a basic kinship in their search for clarification.

The reader will find that the key concept of this book concerns our attitude or feeling toward our personal historical experience. How we feel and think and are able to act in the present, and plan for the future, depends upon that. This is first developed in Chapter Three. The same basic idea is then dealt with, but from different perspectives, in Chapters Four and Five. More than one approach is needed since all the rest of the book depends upon an understanding of the basic idea. Chapter Two

has been placed where it is as a bit of necessary brush-up for understanding Chapters Three and Five. It may be skipped lightly by the reader familiar with psychology.

Beginning with the latter part of Chapter Five, and extending through the remainder of the book, there is an attempt to work out the implications of the key concept in various areas of psychological and religious concern. Chapter Five discusses anxiety; Chapter Six, conscience and the foundations of ethics. The succeeding three chapters deal with freedom, with sex, and with the relation between personal insight and social action. Chapter Ten is about old age, bereavement and death. The final chapter summarizes what has been said about psychotherapy and personal religion as methods of moving toward self-knowledge.

I am fully conscious, in spite of my repeated statements of the limitations of such a book in helping anyone, that the very territory we cross is holy ground. I believe that, for many people, a book like this can perform an important function. Yet even for this group, no book can tell what specific help and change any individual may need.

I shall be pleased if no reader rests in the illusion that this book has saved his soul. I shall be gratified, however, if some are stimulated to get out their own road maps and, eventually, to mark out their own routes.

Only through responsible persons moving toward illuminating self-knowledge can we have either a communion of saints or a fellowship of world citizens.

Grown-Up Growth

The venerable antiquity of psychology shows through the gloss of its newness, and makes the finality of each new emphasis seem a little less absolute.

GARDNER MURPHY

The concrete enduring entities are organisms, so that the plan of the whole *influences the very characters of the various subordinate organisms which enter into it.*

ALFRED NORTH WHITEHEAD

CHAPTER TWO

GROWN-UP GROWTH

Growth on a Graph

HUMAN growth does not follow a straight path. Put it on a graph and it would show up as an uneven line moving diagonally upward. The line would spurt up, flatten out, dip a little, then spurt upward again.

This characteristic of human growth is most easily seen in children.

A child, for instance, has been content to play so long as his mother or father is around. Suddenly he shows a marked preference for playing in the presence of children near his own age. He has moved a long step in social relationships all at once. Previously, other children have been just a background. Now they are fellow actors.

But the child does not play *with* them. He plays by himself in their presence, happily conscious of their nearness. The next logical stage in his social development would be to play *with* other children, and not merely in their presence. But that is not what comes next!

According to Dr. Arnold Gesell, the Yale expert on child development, a child may reach the stage of enjoying the presence of other children when he is two or so. For a few weeks or months he will continue to play happily while other children are around. Then he begins to be less happy, to feel uneasy. He may hit or bite a friend in whose presence, a week before, he had played

enjoyably. His inner tension increases. His mother may become frantic. He has been getting along so well, and now she sees he is slipping backward. She may blame him or the nursery school or the perversity of human nature or herself.

For another few weeks or months the child is hard to live with. He tries to play with other children, but he cannot really do so. When he plays in their presence, he gets little of the pleasure of a few months before. And without other children, he is miserable. He may even lose some of the skills he had acquired. He may forget words he once knew, or ask his mother to feed him, or refuse to get on the swing. He is a divided soul. And he is the more miserable because, unlike the grown-up, it is not possible for him to know that better days are coming by and by.

But suddenly he finds himself again. Last week in the sandpile he had clutched his shovel tightly, refusing to let anyone else use it. Now he takes turns with another child. For the first time in his life he is playing *with* other children. They are not merely actors on a stage. They are doing a play together.

The goal which was logical, of learning to play with other children, has been achieved. But the child did not come to it step by logical step. We might say the child achieved this—as well as every other step toward maturity—the way a toad reaches the top of a muddy bank: by hopping, sliding back, hopping again, sliding back—each time hopping a little higher up the bank until finally he is over the top.

It is well to remember that in this process of growth the sliding back is just as important—and inevitable—as the spurting forward.

Our child of two, for example, had achieved a good deal. He was conscious of other children and liked to play in their presence. He had reached a point of balance, of equilibrium. He was happy and creative.

But he could not stay at that level and be happy for-

ever. He could not continue to give monologues when life had cast him for a part in a play. To achieve a higher level of adjustment, the older one must be broken up. The child must become dissatisfied with merely playing in the presence of other children if he is to learn how to play with them.

All three steps are essential: the spurt upward, the plateau, the dip backward. Human growth would be impossible if any of the steps were left out. Without plateaus, the child could not pick up, consolidate, and enjoy his gains. He would then be tense and unhappy. Without dips, he would become fixed at one level and unable to move higher. And without spurts, of course, there would be no growth in the first place.

This is the manner in which all human growth occurs, in a child of two or a man of fifty. The principal difference between child and adult growth is of course that the child is impelled by biological necessity. He has to grow whether he wants to or not. Adults, however, can grow or not, as they choose.

Here is a man we may call Wilbur Hansen, good citizen, worker, husband and father. He got along beautifully with his children when they were small. Now that they have become teen-agers he is having difficulty. He had always believed children should be allowed some freedom. But now they seem to want all freedom and no responsibility. They want the car, they want to stay out late at night, they want a larger allowance. Above all, they will not talk things over with him as they used to do.

Mr. Hansen is now acting petulantly toward his children. He will not entirely forbid use of the car, for instance, but he gives permission only reluctantly and under pressure. He complains about their staying out late regardless of the hour when they do come home. He berates them for not talking with him, asks them if he has not been a good father.

In his relationship to his children, Mr. Hansen has stopped growing. He is not an obnoxious character. He did get along well for years with his youngsters. But he assumed that human growth was a straight-line affair. With adolescence, new pressures and experiences have come into the lives of the younger generation. The children now find it inwardly impossible to get along with their father on the basis which was satisfactory during childhood. Mr. Hansen is unable to recognize the difference. Whatever the reason in his own life—perhaps a stormy and unhappy adolescence of his own—he cannot bring to teen-agers what he did to youngsters. Because of his lack of insight, he has needlessly stopped growing in relation to his children.

Mr. Hansen had sat so firmly on the plateau of enjoyment which he had when his children were small that he wanted to keep things that way. He feared the adjustment necessary to achieve a new level of enjoyment with growing children.

We may turn to another person, a young woman who got herself stuck, like Mr. Hansen, but who managed, unlike him, to work things out and spurt ahead to a new level of growth.

Through eighth grade and high school, a girl we shall call Jane Sanford won all the public speaking prizes there were. The debating team lost a match now and then, but everyone agreed this was not Jane's fault. In senior year Sara Milford moved to town. She too had a silver tongue. With less speaking experience than Jane, she could never quite be on top. But the school rated her only a little behind Jane.

Then came college for Jane, but no debating team. She shied away from all public speaking. In sophomore year she once had to make a short speech, which was a miserable failure. By junior year she was tongue-tied.

As a senior, she became panicky and sought out a college counselor.

Jane told of her past exploits in speaking, and of the difficulties she had had since coming to college. "It seems," she said, "as if I never could speak after Sara came so close to beating me." The counselor replied, "It seemed pretty important to you not to be beaten?" Jane swallowed, and said that did seem to be so. After a time she added that she guessed maybe it applied to other things as well, although the speaking was the obvious place where it had caused so much trouble. With this new insight, Jane began to grow.

What had put Jane off the track was not the mere fact of winning or losing, but what winning and losing meant to her. She had used her skill to become safe by getting on top. So long as she out-distanced all competitors, she felt safe. The pattern seemed to work. But when Sara almost won, security slid away from Jane. A real competitor was a threatener. Winning was no longer "safety" but instead was "almost-losing." When she moved on to college, she stayed away from public speaking. When it was forced upon her, she performed poorly.

Later, with the help of her counselor, Jane saw what was holding her back. She perceived that the difficulty went all through her life, and was not confined to her public speaking. But speaking was what had brought it into the open. Speaking was the ragged edge, the obvious problem, which became the growing edge, the stimulus to move ahead in many ways. What happened then was not only growth in ability to speak, but human growth in Jane as a person.

Both Wilbur Hansen and Jane Sanford had a lot in common with the flying student who becomes so frightened that he "freezes" to the controls of the plane.

Mr. Hansen had gone along for years on a plateau of relationship with his children. When teen-age changes began to occur, he did not understand that it was time

for a new and more complex kind of relationship with his children. Seeing the old relationship disintegrate, and having no faith that anything better could replace it, Mr. Hansen became full of anxiety. He "froze" to the controls and stopped growing. Within him the creative forces might be crying for release, but he thought, with jaw rigidly set, "Be sensible. This has always worked; hasn't it?"

Jane Sanford, on the other hand, was deeply troubled. When Sara first appeared as a public speaking rival, Jane seemed to say to herself, "If I can't continue to enjoy my plateau of success all alone, I'll not speak at all." Jane thought she could ignore her problem, but life would not let her. Being forced to speak, and then recognizing her failure, seriously distressed her and finally led her to seek help. In this way Jane, unlike Mr. Hansen, managed to "unfreeze" herself and was therefore able to grow.

The spurt-plateau-dip process of growth is a free-flowing action. It cannot be stopped or shackled or reversed if growth is to take place.

Someone has said that love is like quick-silver. It must be held in the palm of the hand openly, for if you close your hand to grasp it tightly it will break into tiny fragments and disappear. Life and growth must also be held freely. A person must be ready to "let go" his plateaus in order to free himself for another step in human growth.

It's the Direction that Counts

Human growth, expressed on a graph, is an uneven line moving diagonally upward.

The point at which we are on this line is not so important as whether the general direction is upward. It did not matter that Jane Sanford, the ex-public speaker, required several years to work herself out of her "dip." What was important was that she was finally able to

"spurt" ahead and become a bigger and broader person than before.

When I was a student in a mental hospital, I found it hard at first to understand how Bill Jordan could have become mentally ill. Bill had been a fine athlete and a good student. Then he had left college and soon had a serious mental upset. Now he was quiet and completely uninterested in any person or thing. He would go on short walks with a group, but would not speak or pay attention to anything.

One day we had stopped to rest in the middle of a short walk with several patients. I was tossing a ball with two of them. I happened to glance at Jordan, and it seemed to me there was a gleam in his eye which I had not seen before. By a reflex action which could only have been beginner's luck, I tossed the ball, gently and unmistakably, to him. His graceful athlete's arm scooped it in without effort, and casually threw it back to me. Only then did the significance of my action strike me.

From that day Bill Jordan began to get well. His therapist was not me, but life, the forces within him pushing toward growth. A chance move by a student had happened to strike him just when the forces of his inner life were prepared to move. His action in the direction of growth was very small. He caught a ball. But symbolically it was of great importance. He had to take many other and larger steps. But the first spurt was of the utmost importance.

Or, consider the story of John Randolph, a shy and rather bookish-looking young clergyman of great ability.

When Randolph had gone from school to his first parish, he had had high resolves to study so many hours a day, to write out all his sermons, and to keep up his serious reading. Unlike some who make such resolutions, he had actually followed his.

But after a year he became worried. He did not seem

to be getting close to his people. He began to vary his schedule. With what was a great effort for him, he began to buy the *Saturday Evening Post* and read it. He drifted into Spence's Sporting Goods Store one morning just to chat with some of the men who wandered in and out all day, and continued this practice several times a week.

Now, he said, he was worried again. To his surprise, the magazine was sometimes interesting, and the chats at the store really did something for him. He felt loosened up. He seemed to be getting closer to his people. But was it right? Actually, he knew exactly what had happened. But he wanted a chance to go over it with someone else.

This young minister had a responsible sense of self-direction and a capacity to work. But he had applied his abilities in a narrow way. In his case there was no danger of giving up study and of becoming superficial. But study and knowledge were not enough to make an effective minister of him. He needed also to relax, to feel more at home with people, so that he could understand them better and be better able to help them.

In both these cases direction of movement was more important than moving any precise distance. Quality was more significant than quantity. For the young athlete, it was enough that the growth process had begun again. For the minister, growth at this time meant not greater intellectual achievement, but more ease and relaxation and interest in being with ordinary people.

The basic question is not: How far have you gone? Instead, it is: Are you moving in the growth direction?

Human Growth Is Individual

Human growth follows a cycle of spurt-plateau-dip.

The quality of its movement is more important than the quantity.

In the third place, it is individual. The growth of any human being is in the finding of his own road.

We know there are basic differences of temperament among people. We still find it hard to be sure which differences are inborn and which develop through life experience. But every parent knows that babies are individuals from the day they are born.

There is still much to be learned about the relation of temperament to personality. But we do know that one person cannot be forced into another's mold, and still be creative and productive.

Here is Anthony Wall, for instance, a retiring kind of person whose story has come from an alert director of group activities in a Y. M. C. A. Anthony gets along excellently with his several close friends. But he feels uncomfortable if the group he is with begins to square dance, or if he has to make a speech, or if in conversation he finds the whole group has turned to listen to what he was saying to one person. He does not like this uncomfortable feeling. He tells himself he should not have it. Somewhere he has got the idea that he is inferior because he likes to talk with two people rather than ten, prefers intimate and quiet conversation to dancing and playing games, and feels happier in restrained than in boisterous activities.

Anthony Wall is a creative person. His difficulty arises because he has confused the meaning of skill in activities with enjoyment of activities. If he has to give a speech, he does it well. But if he had a feeling of security about his own individuality, he would not have to feel inadequate because he does not enjoy making a speech as does someone else. His difficulty is not with what he can do, but with trying to evade his obligation to be individual, to be himself.

To take another example, Sally Felton's problem appears to be very different on the surface, but underneath it is the same. Sally is not superficial. She is a keen observer, gets along well with people, and is usually happy

inside. But at any time conversation begins to become "intellectual," Sally withdraws and says nothing. No one really thinks of this except Sally. When the discussion touches upon something concrete, Sally comes right back in with an incisive comment. But inwardly she feels, "I am inferior because I can't deal with abstractions."

Sally's mind happens to deal best with concrete realities. Abstract or general thinking tends to get away from her. Actually, if general ideas are put into concrete form, Sally is full of wisdom about them. This fact she tends to forget. She feels guilty because she cannot seem to get things when they are stated in abstract terms.

Like Anthony Wall, Sally Felton has nothing really wrong with her or her abilities. She has simply failed to learn to respect her own individuality. If she could do that, she would undoubtedly, with her good mind, be able to understand even abstract thinking much better than she now believes she can. That is, if she did not feel guilty because she did not understand it, she could understand it better.

Both Anthony and Sally are good people who are failing to be themselves because they have not entirely accepted what they are. They both feel that personal growth must be along a certain line for everyone. They have not seen clearly that each must grow along his own line. To follow that line does not mean that Anthony will never square-dance nor that Sally will become silent any time an abstraction enters the discussion. It means rather that they will not feel left out and inadequate because they are not something they cannot be. Each should grow according to his own individuality.

Human Growth Is Social

We can now see that human growth is more than biological growth. It is personality development. This leads to the fourth point about grown-up growth: it means becoming social.

We may recall the trouble which our child of two had learning to play *with* other children, rather than merely playing by himself in their presence. During the period from two to three, when learning to play with other children, he also learned to communicate better by means of language. He could say more and understand more at three than at two; he had greater potentialities for social relatedness.

Every child has spurts and dips in his relations with other people as he moves toward maturity. At age ten or twelve, a boy will have almost nothing to do with girls, but will belong to a gang of boys. His feelings about his parents, ranging all the way from good sports to bad nuisances, will move up and down. We know that all of this is leading up, step by step, to the two great moves of late adolescence—breaking away emotionally from dependence on the home, and becoming prepared to found a home of his own.

The growth forces in the child push him toward independence, individuality, and assuming responsibility for his own life. Each spurt upward means more capacity to take care of himself and to assume responsibility for his own decisions. It means less dependence on his parents, though by no means necessarily less affection. In late adolescence he goes to work or to college or trade school. Whether or not he leaves home bodily, he does leave home emotionally. He loves mother and father, but his own inner life is not dependent upon them as it once was in childhood. He may not marry for a while, but he prepares for that experience to come by having social relationships with the opposite sex, which would have been impossible only a few years before.

That is, he does all this if the dips in the growth process have not been unduly aggravated. For example, it is natural for the boy coming into adolescence to be preoccupied with his boy friends or his gang. This is a necessary stage in human socialization. Only when a boy becomes too deeply involved with his gang, becomes "stuck"

at this particular plateau of development, does such an experience hinder his growth.

Because the whole social aspect of human growth has so many ramifications in the social problems of our day, I want to tell in some detail the story of a boy we shall call Ned Parker.

Ned's gang had completely preoccupied his life from the time he was about ten. He got little real understanding or affection at home, and the gang meant everything to him. Three or four years later some of the group began to take girls to dances and parties. Ned commenced to feel frantic lest the gang break up. It did soon begin to disintegrate, for to most of the boys it had fulfilled its function and could disappear without regret. They were busy with new interests.

Feeling panicky and lost about the break-up of the gang, Ned nevertheless had to resign himself to it. He withdrew into himself. His friends, he felt, had let him down. He would not again get into a position where he could be let down. Accordingly he went through high school with no close friends of either sex.

In college he relaxed a little. He had two or three friends, though none very close. He also went to his first few parties with girls, and had a few party dates. Later, after becoming established as a junior executive, he married. His wife was a passive person who came from a poorer social class than he. If he could have seen his own inner feelings at the time of his marriage, he might have said, "She is one who can never let me down."

Ned threw himself into his work. He did not enjoy it, but by effort he became competent. Soon his wife felt that she was being pushed aside, was of no importance to him. When she protested his long hours of work, he flared back at her. He felt rejected through her statement, and also unhappy because he was under inner compulsion to flare back.

This story does not have a happy marital ending. Eventually there was a divorce. And it was not until after this

that Ned, who had come to believe the divorce would solve his problems, sought help from a psychotherapist.

Ned had failed to mature socially. In a way, he had become "stuck" at the early teen-age level. The difficulty, as he finally saw years later, was that the gang had not meant a stage for him as it had for the other boys. For them it had meant a move toward independence and personal responsibility. Because Ned had not been permitted at home the proper kind of dependence on his parents which a youngster needs, he had entered the gang period with an acute need to make up for what he had not had. The result might have been similar if his parents had demanded over-dependence on them.

At any rate, Ned tried to find in his gang what a gang cannot give. It is important to see that his action was a purposive, though blind, attempt to get something he really needed. It was not perversity which made him look on the gang as he did. It was a serious lack in his home experience.

If someone had been on hand when the gang broke up to help Ned understand what was happening (a gifted boys' club leader, for example), he might have been saved much future unhappiness. As it was, he withdrew into a kind of safety shell. All his social contacts from there on, including marriage, were tentative and limited. Because friends might let him down, he would severely limit friendship. But the fact which distinguishes friendship is mutuality and the relative absence of limitations. Ned had become socially solidified not from choice or perversity, but because his experience impelled him to seek safety first.

He failed, then, to take the two great strides of late adolescence, independence of the home and preparation for marriage. And he entered marriage with emotional reservations guaranteed to make it difficult.

Social growth is no mere matter of getting along with people. Competence in human relationships, and satis-

faction in them, are not necessarily the same things. Ned as an adult treated his secretary decently, was deferential to older women, danced well, and was a successful party pianist. But such accomplishments are mere skills. They are the oil of human relations. But they do not help much when the machinery is clogged.

Social growth moves in the direction of enabling us to enjoy mutual contacts with other people, and increasingly with the "stranger." In earliest life our contacts were chiefly within the family. Then the circle of friendship broadened, dipped, spurted, flattened out. If we did not become lost in the process, we eventually became able to love a wife or husband, one of the strangers to our childhood and youth. We could, if there were mutual interests, become friends with someone from a different social class or racial group. We could deal with a person from a foreign country, hear him stumble over English, and be more conscious of him as a person than as an oddity from a strange land. We could, unless socially we stopped growing.

Prejudice is one way of showing that social growth has become solidified. Being prejudiced is drawing judgments on people for reasons other than what they are as persons. To be prejudiced is a sign that our social growth has stopped somewhere. We may have grown to the point where we can get along with wife, family, office and club. But if we are uncomfortable with a Catholic, a Negro, a Protestant, a Jew, a Russian, a factory worker, a professor, or someone else not in our group, then our social growth is somewhat less than mature.

This does not mean of course that we are immature if we do not have friends from all these different backgrounds. But if such facts prevent us from having any relations, or satisfaction in relations, with anyone who is different (a stranger), then we do well to look again at our idea of social relationships.

There was a day when face to face relationships were all that social growth demanded for most people. Many

populations were homogeneous. One could associate with his own group or clan, and that was enough. But no longer. Our world makes higher demands for social growth than did the many worlds of older times. Uncomfortableness with the stranger merely because of his difference might once have been considered as of no importance. Now it can be catastrophic. Today we *have* to meet the stranger.

Fellowship and Individuality

We have indicated that human growth must be individual, that each person must find his own road; and that human growth must be social, enabling him to extend his capacity for mutual relatedness in wider circles. What, we may ask, is the relationship between these two principles of human growth: individuality and sociality?

When individuality becomes mere eccentricity, it no longer leads down the genuinely individual road, and it plainly cuts the person off from opportunities for social growth. When social growth becomes rigid and oppressive, it fails to make for real social mutuality, and also plainly decreases the release of true individuality. Let us explore the implications of these statements.

When fellowship is used, as it was by Ned Parker, as a kind of substitute for developing his individuality, then its effect was both anti-social and anti-individual. When individuality is shied away from, as by Anthony and Sally, the effect also is to cut down on capacity for social relationships as well as on the release of personal creative qualities.

True social growth and true individual growth, therefore, go together. Each reinforces the other.

But even the most casual observation shows us that the social and the individual are often in conflict. The patterns of society, the social pressures which push on the individual person, are often too rigid, too one-sided, and fail to value his individuality. Even more important, how-

ever, is the fact that in any complex society like ours, these cultural patterns are in conflict among themselves. Thus the conflict we get inside, the confusion within our individuality, comes to us as a result of the conflict of social patterns outside us.

If the patterns of our culture all moved in one direction, we could either flow with them or swim against them. But they are more like a whirlpool than a current. They flow several ways, against one another, and we are caught up in them.

For example, we are taught on the one hand (come to take for granted) that to get along at all we must get ahead of the other fellow. On the other hand, we are taught that it is a virtue to give in to the other fellow. The implication of both precepts is that our good is the other fellow's loss, and our loss is his gain.

The psychoanalyst Erich Fromm has ably discussed some of the things falsely taken for granted about the two terms, self-love and selfishness. The popular view is that both are the same, that both are nasty but necessary. They are publicly condemned but privately followed because they are supposed to be necessary.

But what is the fact? Selfishness is evil not because it concerns the self, but because it has a narrow and shallow and short-sighted view of the self. Selfishness is evil because it overrides any good of anyone else which stands in the way of what seems to be our immediate advantage. In being preoccupied with immediate advantage the real self is not involved at all. But if the real self and the highest good *are* involved, then there must be self-love and self-respect, else one wills his psychological destruction.

Fromm points out that in psychotherapy a person learns to relate himself creatively to other people only as he also learns to come to terms with himself. Harry Stack Sullivan wrote, "As we judge ourselves, so shall we judge others." The man who is preoccupied with his own immediate advantage is not exhibiting self-love but inner

insecurity. And he who has genuine feeling for other people, so that he can give up advantage in order to aid another, is always found to have a deep respect or love for his own essential self. If persons are children of God, that includes oneself also.

Such conflicts—and this is but one illustration—in our social and cultural patterns cannot be resolved by the individual person through either conformity or rebellion. What is required is discriminating acceptance or rejection on the basis of validity and meaning.

Social growth does not take place in rebellion against fellowship, but neither does it occur through mere conformity to fellowship. Loyalty to family or nation is necessary. But if the sole quality of such loyalty is to be against something else—against another class or race or country—then a potential value has become at the same time an evil. Conversely, the ability to question a social pressure, to challenge when necessary that which is taken for granted, is essential to personal growth. Of course a person who rejects anything just because it is taken for granted, is only isolating himself from vitalizing fellowship.

Such is the paradoxical quality of social growth. Individuality and sociality go together and are not inherently in conflict. But we live as imperfect people in an imperfect society, and the conflicts in fact are very real and very deep. If we understand that growth in individuality and sociality are not inherently in conflict with each other, that very fact can help our own growth.

But nothing should gloss over the profound fact that, even with the best intentions, we "sin" in our attempts to achieve both individuality and sociality. We override the other fellow or the group, and justify it to ourselves by some rationalization like the righteousness of our cause. Or we knuckle under to some person or group or social standard, and justify this by saying we are too small

or weak to stand against it. The very existence of these tendencies in actual life, when they are not inherently necessary, is what puts the element of tragedy into human growth.

Tragedy is not just despair and frustration. It is despair and frustration in the face of the possibility of something better. Self-regard is often tragic not because the best interests of the self and of society are inherently conflicting, but because in spite of their capacity mutually to reinforce each other they are not exercised so as to make this possible.

In the face of this actual situation, Christianity has used ideas which often sound strange to the modern ear, for example, "sacrificial love." This does not mean, as is often assumed, that one can solve his growth problems by giving up all advantage, or that his own self should be beaten down or given away. Instead, it means that all love at its best realizes its own imperfection, and is aware that our actions may bring harm to the true self—and to other people—even when our intentions are of the best.

Summary

In this chapter we have considered these principles of human growth. It does not develop along an undeviating path, but rather in a cycle of spurt-plateau-dip. What direction we are growing in is more important than how far we have got. Human growth must be individual; it must be social. The individuality and sociality should reinforce each other.

As aging begins at conception, so growth continues until death. In childhood and youth, biology supplies much of the impulsion to personal growth. But human growth in grown-ups is psychological, social and spiritual. We adults must cooperate with the life forces that lead toward growth, and take the initiative, else we do not grow.

Knowledge of how grown-ups grow is not something

a person may turn on like a faucet to insure his own growth. But an understanding of how the growth process operates, while sobering in its reality, is also reassuring in the hope and opportunity it reveals for creative growth. Such a recognition is not growth itself, but it is the first indispensable step toward growth.

The Bible is full of insights into the nature of growth at a distinctively human level, as for example in Jesus' parable of the Prodigal Son. This son, unlike his older brother who was content to remain in his father's house, felt the creative impulse to conquer new worlds. Persuading his father to contribute his share of the inheritance, he went into a far country and wasted his substance with riotous living. When his capital resources were gone, he got a job. But there was a depression, and the job did not provide even a subsistence living. After some deep inner searching, he decided to go back home, swallow his pride, confess his errors, and see if his father would give him another chance.

When he returned and confessed his wrong-doing, his father not only forgave him, but got him the finest clothes available, provided a special banquet, and showed his rejoicing at the son's return in every way possible. The older son, who had always obeyed his father and served him, became angry. To his father he said, "Thou never gavest me a kid, that I might make merry with my friends." The father replied, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

The older brother had become fixed at a particular stage of development, and therefore had stopped growing. The prodigal, although he had gone backwards, "came to himself" and then moved ahead. There is, the story tells us, always a second chance for him who will come to himself, who will do more than rest on his oars or pride himself on his attainments. It may indeed be evil to go into a far

country and waste one's substance. Such sin and separation is genuinely tragic. But one who repents may grow more than he who remains at home and dares nothing.

By the time the story ends, the prodigal son had accomplished nothing to speak of. He had come home, dressed up, and eaten a good dinner. In contrast, his brother had no doubt done much to fatten the calf and pay the tailor. But there was real growth in the prodigal because the direction of his life had been changed. The older brother had no concern for change in direction. But in human growth it is the direction that counts, and no one is beyond the need to change it.

The prodigal "came to himself," and dealt with his own situation on its own terms. It was, he finally realized, *he* who had gone away, isolated himself from his father, lost his resources, and *he* who must take the initiative in seeking some way out. He did not use a comparative method, saying, "I must try to be like my older brother, stay at home and not get into trouble." He had to accept himself and his own experience as it was.

The older brother, in contrast, did not accept himself as he was. He had served his father and obeyed his commandments, he finally suggests, not because these acts were an expression of his real desires, but to curry favor with his father. When father rejoiced over the prodigal's return, the older son was filled with resentment because his strategy had not worked. He had not accepted his own individuality.

When the prodigal son returned home, his one thought was that his own action had deprived him of a fellowship that was all important, that he had brought suffering on his father as well as himself. He had once counted that fellowship as of no value, and deserted it; now he saw his folly. So he valued it more highly than ever. But the older son, who had always enjoyed the opportunity for fellowship, had never seized upon it inwardly. In him socialization had become solidified, and therefore he had never

really grown socially. True sociality and individuality go together.

Jesus' parable is of course about God. God is like the father in the story. When men use their freedom to run away and isolate themselves from God, they violate the law of their own nature at the same time they lose God's guidance. As they suffer the consequences of their action, so God suffers too. Yet God is always ready to forgive, to support a new start, to look now at the direction of life movement and not just at its attainments. God is always ready to consider the individual need and situation of each person, and to take the initiative in restoring that relationship in which even prodigals may have faith and confidence.

Dated Emotions

. . . a certain degree of constancy in a complex system is itself evidence that agencies are acting or are ready to act to maintain that constancy.

WALTER B. CANNON

In formal logic, a contradiction is the signal of a defeat; but in the evolution of real knowledge it marks the first step in progress towards a victory.

ALFRED NORTH WHITEHEAD

CHAPTER THREE

DATED EMOTIONS

A DATED emotion, like dated coffee, should have been used up at a specified time. Then it fulfilled a useful purpose. It is dated because it goes right on functioning after its days of usefulness are over. An emotion, or a pattern of behavior, which made sense years ago, may today hang on with us, even though it makes sense no longer.

This fact of momentum in our behavior patterns is fundamental in our psychological life. Understanding its meaning is basic to any self-knowledge. Accordingly, we shall be at some pains to explain and illustrate how it comes about, what its meaning was and is, and what we can now do about it.

The "Wisdom of the Mind"

It is a curious fact that the unconscious protective "wisdom of the body," as Walter B. Cannon called it, that is, the body's power to regain equilibrium automatically, is generally thought of as a good and favorable thing, but that when a similarly protective process operates in relation to the mind, we tend to think of it as an enemy. We shall consider the parallel more carefully after illustrating how the protective and unconscious "wisdom of the mind" functions.

Emily Johnson and Barbara Perry were roommates in a college dormitory. Just outside their room was the single telephone for the dormitory. The system was that the girl who happened to be nearest was supposed to answer, and then shout for the person wanted. On the higher floors the message was relayed.

Answering one's own call to the telephone was always done with alacrity. But the enthusiasm for answering initially to see who was wanted was another story, except with Emily. Emily might be deep in the middle of a term paper; but the second the bell began to tinkle, out she dashed into the hall to perform the service which none of the other girls liked to do.

At first Barbara thought Emily was merely being friendly in doing the unpleasant work. But after a month she said, "You know, Emily, you work awfully hard on that 'phone. How about letting me take over this evening?" Emily replied, "Oh, I don't mind. My chair's closer to the door." Barbara dropped the subject.

But as time went on, Barbara admitted to herself that Emily's action irritated her. She did not quite know why. The other girls took Emily with relief and for granted. Finally Barbara tried again, "Look, Emily, I know you want to do a favor about that 'phone, but I'd really feel better if you let me take it once in a while." Emily said with apparent casualness, "I'll be glad to, Babs."

For the rest of the evening Barbara answered the telephone, but she had to steel herself to jump up the instant it began to ring, for Emily was always nearly to the door before she remembered. Barbara did no studying. The next day Emily took over again, and Barbara decided there was no further use trying.

The drama did not come to light until years later when Barbara looked back and began to see its meaning. She had known that Emily came of a family which was run sternly by father. Although the home was not without affection, father's approval was granted his children only if they seemed to obey him, to acknowledge him as the

real authority. Mother was rather passive, usually letting father have his way on things. Emily's brother had said, "Yes, father," and then done as he pleased. Her sister had conformed, and was becoming more like her mother every day.

Emily could neither deceive nor conform. Had she been able to express openly what she felt inwardly, it would have been resentment and rebellion. But that, in her household, was taboo, as was any frank discussion of feelings, likes, dislikes and wishes by various family members. Without realizing at all in her head what she was doing, she had worked out a pattern which avoided open resentment, conformity or hypocrisy. Here is the way it went.

If father would say at the end of dinner, "Emily, go help your mother with the dishes," Emily could not say, "Yes, father." For then she would be conforming like her sister. She could not say, "No, father," for father would have forced her to obey. And she could not say, "Yes, father," and slide to the kitchen to have her mother let her off. For she lacked her brother's guile. But if she announced in the middle of dinner, "I'm going to wash the dishes tonight," all was saved. If she anticipated father's demands she would solve the problems before they arose.

This pattern was useful to Emily because it protected her individuality.

Emily did not develop this pattern all at once. It began when she was a small child, and extended to more areas of life as she grew older and her father expected more of her. Then she went away to college, where there was no one to act like father, whose slightest demand she must anticipate. Even her teachers were reasonable in their assignments. But Emily had a pattern of demand-anticipation, a dated emotion which kept right on.

Hence the telephone answering. The telephone was a kind of demand. For such a long time Emily had anticipated demands that she had a lot of demand-anticipation which had somehow to be let out. She jumped at the

telephone as an outlet for this dated emotion. She was not wholly unlike an alcoholic in the presence of a bottle. She had no real choice about answering. She *had* to do so. In short order she became accustomed to answering, and became a telephone-answering-addict.

Emily herself was not entirely ignorant of what she was doing. If she had been, she would probably have professed profusely that her answering the telephone was to help Barbara. Instead, she realized that the less said the better. More often the demand-anticipator moralizes about his actions, and asserts that it gives him pleasure to serve people. If he is in closer touch with his inner life, as Emily was, he will do as she did and say as little as possible.

The situation in which a roommate or marriage partner is too irresponsible is apparently more frequent than that in which he or she is too responsible. But this may not be so in fact. We have come to consider the first a problem; but unless it strikes us in bizarre form as with Emily, we usually and mistakenly assume over-responsibility to be a virtue.

Yet consider what it did for the Emily-Barbara relationship. It made mutuality, and therefore friendship, of a limited quality. The common sharing and complaining about the telephone which would have been usual with a couple of girls would have knit them more closely together. Emily would not complain. Therefore, her dated emotion stood in the way of more complete friendship with Barbara. This was not what Emily intended, but this was the result.

We have called this pattern loosely an emotion because its chief characteristic is feeling. It had arisen in response to a real life situation. In the face of a seemingly impossible choice, Emily's insides had somehow chosen well. Her act had a saving kind of purpose. But when the situation changed, the emotion did not.

It does no good to call Emily "infantile" or "immature." She has a real problem and she cannot just "forget it."

To get beyond her dated emotion, she must understand both that it did once have meaning and that it no longer does so.

Before going on to discuss the meaning of dated emotions in general, we may look at a couple of other persons who are also their victims.

There is Professor John Mack, whose story, fortunately for the students, is well known on the college campus where he teaches. Mack is not unpleasant in classes, and certainly not without ability as a teacher. But he will go to almost any length to keep his students from knowing how well or poorly he believes they are doing in their work.

If grades are to be posted, he "forgets" unless prodded by the Dean's Office. If they are to be sent to the Dean, he waits until the last possible moment. When students get their papers back, his written comment is likely to be ambiguous as, "You have read Shelley all right, but it is not clear that you are equally familiar with Tennyson." When he has personal conferences, he uses a hundred ways of putting a student on the defensive so he will not have to answer a question about the student's progress or standing.

An otherwise competent teacher, who could be liked and enjoyed by his students, is permitting a dated emotion to mar both his personal growth and his professional progress. We can have no understanding of Mack if we say only that he is nasty or sadistic or "Lots of teachers are like that." We can understand him only if we know what compels him inwardly to act that way even against his own best interests.

Students know that his father, who was also a college teacher and well known in his field, was taciturn and gruff to the point of rudeness. They have heard how John could never win any positive word of appreciation or encouragement from his father, and of how he worked

very hard through school and stood near the head of his class without ever breaking through his father's hard shell. They know he is like a sophomore who votes against the abolition of freshman hazing. The sophomore went through it, as a freshman; so the new freshman must get it too. This knowledge helps to protect the students from John Mack. But it does not help Mack or his relationship with the students.

Being alert to the existence of dated emotions can often help us to free ourselves from their power. Sue Anne Smith, a southern girl of much charm and ability, following some special schooling, got a good job in her own small city of Yarrow. Two years later, after she had had some experience, she was given an opportunity to work temporarily in New York City at the headquarters of her firm. It seemed her big chance and she went.

In New York at first she felt lonely. But she went to plays, concerts, church parties and other social affairs. Faced for the first time in her life with the necessity of taking the initiative about contacts and activities, she did a rather good job of it. She felt she was having a wonderful time, and believed this was due to her activities. Actually, she was drawing some of the inner rewards for exercising initiative and expressing creativity. But she did not know that at the time.

The year passed, and she was transferred back to Yarrow and the branch office. Immediately she sensed a different attitude among her colleagues. One day she overheard one girl say to another, "Maybe she doesn't mean to, but I say she's snobbish, that's what." That night she wept. What had she done? She had always got along fine before. Now both girls and men seemed in league against her. They thought she was snobbish; did they? Well, that just meant they were jealous because they had not had a chance to go to New York.

Basically Sue Anne was too honest to let it go at that.

Could she have said anything which gave the girls the wrong idea? Of course she had talked a lot about what she had done in New York, and it *had* been fun. It was not a small town, like Yarrow. You could live your own life there. Maybe the girls thought she was boasting. Might that be it? She did not mean to—or did she? Perhaps she had not just talked up New York. She might have been talking down her own community, without knowing it.

What had she had in New York? Well, she had done a lot of things. But it was not just the things. It was doing them, deciding to do them, deciding for herself to do them, and deciding not to do some others. It was, well, it was really living her own life. Back here, the place did look small town to her. But what *is* a small town or city? What was it to her?

Before she had gone to New York, it was a place that had settled her social contacts for her before she had a chance to choose. She always knew whom she would see at parties, where they would go on a night out, who would be in church on Sunday. It was like a movie unrolling before her eyes. Fun perhaps, but she had not made it. New York was different.

But was it New York that was different, or was it that her situation in New York had compelled her to be different? She did not have the neighborhood and social crowd to do her planning for her. So she had planned for herself. Yes, mostly she had seen the same people over again in New York. But somehow she had had something to say about it. Well, what was holding her up here? What if she did see most of the same people at parties, or go to the same places to dance? Why could she not run her own life here in the same way she had in New York?

This whole idea had never occurred to her before. In New York she had found it without knowing what it was. It was the satisfaction of exercising her initiative which New York really symbolized for her. And when she had

come back home, she had assumed this would be lost because she did not quite know what she had found. Actually, if it was really found, she could retain it, in New York or Yarrow.

All the time since she had come back, she had been boasting about New York and contrasting it with Yarrow. What she had really been trying to discover was a difference inside *her*. Because she resented what she thought she had lost, she was taking it out on her colleagues. No wonder they thought she was snobbish. She had been, at that. But if she could be herself here, exercise her initiative right at home, feel that planning her life was up to her right in Yarrow, then there was no need to boast or talk in superior tones.

As a matter of fact, Sue Anne, like most of us, could not carry such helpful self-analysis right through unassisted. But she did, on her own, come to the point of asking herself what New York had really meant to her, and why she saw Yarrow differently. She then went to her minister, who helped her from that point on. A dated emotion, which might have turned her whole life in a bitter and uncreative direction, became the touchstone, when seen and understood, for a better life than she had had before.

The "Wisdom of the Body"

Dated emotions are an evidence of the unconscious "wisdom of the mind," just as Walter B. Cannon, the great physiologist, spoke of the "wisdom of the body." The body, said Dr. Cannon, has a remarkable ability to adapt and readjust itself to a great variety of strains which may be put upon it. If it did not have this capacity to maintain and regain equilibrium—homeostasis—it would die in a few moments.

Consider what happens if a disease germ injures the valve of the heart. As Richard C. Cabot pointed out, this is like having a door stuck halfway open. If the valve

opens and shuts normally, the heart muscle expands and contracts easily to make the blood circulate. But if the valve is injured, it takes much more force to push the blood along at the same rate. And it *must* go at the same speed. So the heart, which is a muscle, grows bigger—not just a little bigger, but, if necessary, three or four times bigger. It is then able, in spite of the deformed valve, to keep the blood flowing at precisely the same rate as before. The body has taken a compensatory purposive action quite apart from any action of our reason or conscious intelligence. And it has thereby saved our life.

The homeostatic powers of the body are so numerous and varied as to be almost beyond belief. They are nature's evidence of being "on our side." Their purpose is to make things work or function, right then and there, just as well as before. And unless the strain is too great or the germs too deadly, they do so.

But time passes, and some results appear which are not so good for the long-run life of the body. Take, for instance, the deformity in the heart valve. The situation was desperate, and so was the remedy. The circulation proceeds very much as it did before. Let us suppose, however, that the patient some day wants to run a half-mile race, or is caught in a burning house from which he must escape quickly or not at all. Previous to the injury, he could have done so safely. The powers of compensation would then have taken care of all the extra strains which the haste would put upon him.

But not now. The great effort of compensating for the injured valve has made his circulation work just as well under ordinary conditions, but it can no longer compensate as well for extra strains. The body did its job perfectly. But from then on the man himself must give thought to any strain which may be put upon it.

Let us suppose further that medicine and surgery should discover a way completely to repair the damaged heart valve, but only after the man had had the injury

for some time. If the valve were put back in order so that it would again open and close, what would happen to the heart? It would slowly become smaller, though perhaps never as small as it was originally. As a matter of fact, the surgeons would undoubtedly have to perform such a hypothetical operation in stages and not all at once. If it were done all at one time, the great size and force of the enlarged heart would drive the blood through the valve like waves before a hurricane.

Psychological Homeostasis

The process by which dated emotions arise is like bodily homeostasis. They are patterns of acting and feeling which appeared in the face of some real threat, and which enabled the person to go right on functioning because of their effective power of compensation. Emily Johnson's unconscious "wisdom of the mind," which protected her personality through the pattern of anticipating her father's demands, was a successful compensation at the time it was developed. Professor John Mack did protect himself from his father's taciturnity by developing an attitude of holding out. Sue Anne Smith did prevent herself from falling back to the point of taking no initiative about her life by boasting about New York and being derogatory toward Yarrow.

But as in homeostasis, these compensations became deficient as soon as the situation changed. Yet they went right on operating. There was, in the real day by day situation, no one who so threatened Emily Johnson that it was then and there necessary for her to protect her integrity by anticipating demands. But Emily still had an enlarged demand-anticipation, like the enlarged heart. And so she answered the telephone.

The chief difference between compensations by the body and compensations in the patterns of personality is that in the latter the total situation is much more likely to change. Emily's pattern had been developed to

prevent her from being engulfed by her father. But she was bound some day to leave home. In the world outside there would be some persons and forces which would be like her father, but many more which would not. It was certain that the situation would change. This is much more likely than in the case of the body.

We began this chapter by suggesting that the automatic self-protective process which operates in the body is usually felt to be favorable, while the similar process in the mind is regarded with suspicion. We can now see that there is some sense behind this common judgment.

The unwitting wisdom of the body may result in certain long-term losses, but these seem nothing compared to the obvious gains. The unwitting wisdom of the mind may also result in long-term losses—and these are often so crippling, and so far reaching, that we feel only negative toward them.

Yet in both instances, the body and the personality, the unconscious protective forces of the organism go into action to save it. The inherent purpose is the same in both cases.

How to Look at Dated Emotions

We all have at least some dated emotions, but none of us likes to face up to them or finds that process easy and painless. Our first temptation is to deny them. We try to let them move on undisturbed. This is understandable, for deep in our being we sense that they once saved us or protected us. But if we have enough insight, or if we become sufficiently disturbed at the trouble they bring us now, we may be able to get beyond the point of merely trying to deny that they are with us.

It can make a lot of difference whether we understand the whole process, or only part of it. If we know that the feelings and emotions which give us trouble are dated, we have made the first step. But it would not be helpful

if we then thought of ourselves as infantile or childish or perverse because we had acted that way in the first place. We would be reinforcing our misery, and despairing of our reactions in the past as we do of those in the present. And we would be seeing but a half-truth.

If we recognize the immense and purposive value which these feelings once had in our lives, then something constructive may occur. We can see that the present pattern is dated, but that at its proper date it was vital, useful, and even essential. Instead of making our present troubles worse by castigating ourselves over past failures, we can then see that the past failures were not really failures but at least partial successes in the light of the situations they had to meet. They were effective, spur-of-the-moment reactions to emergency. They were fingers in the dike, and they saved the city. If we see this, the artificial heat may be turned off us now. We may then be free enough to do something besides berate or defend ourselves and our present patterns.

But if our action then was purposive, though not in a conscious sense, we may go on to ask, may it not also be so now? If we once moved, effectively though blindly, to protect our integrity, is it possible that we are doing the same thing now? If so, then our present pattern of behavior, however troublesome and painful it may be to us or to other people, contains some positive meaning.

This is not to say that it is right, or effective in the face of the real situation, or that it can bring us peace of mind. Certainly it does not mean that we can then forget it, or merely let it go. But it does mean that we get the most important lead for getting out of our particular trouble by seeing that our present efforts, however blindly and unsuccessfully, have been moving with a kind of unconscious purpose in a healing direction.

We can then be a bit like the surgeon. He considers his main function to be supplementing the healing powers of nature. If the odds are stacked against nature, he gives

her a hand. He works, not against nature, but on her side. This feeling of the surgeon is so deep and pervasive that it scarcely requires comment. It is his "given," what he takes for granted, the "regular law of nature" on which he builds.

So it may be with us if we understand the whole process of the development and persistence of dated emotions. Even if we are not able, in our own case, to explore in detail how this process took place and still persists in us, some general knowledge of how it occurs may help. Such knowledge can at least take the destructive starch out of some of our most primitive dated emotions.

Suppose we have a tendency when confronted with some new threat or demand to act nonchalantly for a while, and then to give vent to an emotional outburst. Taking thought, alone and unaided, will not cure us. We cannot lift ourselves by our own bootstraps. If we knew only that this reaction-tendency repeated a pattern which began years ago, we should probably try harder than ever to suppress it. This would make us appear nonchalant a little longer, but more explosive than ever when the blow-up came.

But if we know that the reason for our developing such a pattern years ago was a real one, that the pattern did somehow save our souls at that time, and that it had an immense protective value, then we may be able to relax a little. Perhaps not much, for the pattern, after all, is still with us. But enough so that we do not feel quite so damned if we do and damned if we do not. That may bring real help to us the next time we confront a threat.

Knowing our dated emotions for what they are is rarely enough to change the actual patterns. But our attitude toward those patterns has undergone some change. When we understand that our dated emotion is not *all* of us but only a part, we can then see it is something the whole *we* may be able to handle. We may discover the problem to be even more serious than we had believed, and yet

at the same time more possible of solution. And if our own efforts are not enough to let us get hold of it, we can turn more readily to the expert help we may need.

It may be that this idea of dated emotions will prove immediately clarifying for some readers. One may say to himself, "Perhaps my wife *did* have a point when she accused me of never listening to her, although I denied it at the time. Maybe it is doing the same thing to her that I did to my mother. But it may have had a real purpose with my mother, and have no such purpose now with my wife. At least I can now admit this to be a possible fact." Others may find the knowledge that these troublesome patterns had purpose when they began, to be so enlightening that insights flood in and they see things they had previously been unable to examine.

But many other readers, while finding the idea generally true and useful, will have no immediate flood of insights. One may think, "There's a good point there. No doubt there are such things in my life too. But if this idea is as important as it sounds, why don't I begin to see some of these things at once about my own life? I guess I'd better start looking and see if I can make up a list of my own dated emotions." This reaction is understandable but unwise. These insights cannot be worried out of ourselves. If they do not come of themselves, one of two things is true. Either we are not really troubled by them, or else we are not yet inwardly ready to assimilate them. In either case, aggressive attempts to choke them out of us will not succeed.

If a frantic search for our own dated emotions is not in order, what is? Provided the idea in general commends itself to us and seems to ring true, it would appear useful to try to keep it in our minds in a general kind of way. The next time we witness any puzzling bit of behavior, in other people or ourselves, we may let our mind wander to the dated emotions idea and see whether any new per-

spective comes of itself. Suppose that I am telephoning a good friend who is usually the soul of courtesy, and to my amazement find him curt. I feel myself becoming resentful, then let my mind wander over the idea of dated emotions. I need not find out what specifically has made him short or ill-tempered—it may be his dated emotions or a half-dozen telephone calls which preceded mine. But it does occur to me that his being curt is not necessarily a negative indication of his general feeling for me. At once my resentment begins to go down. The very possibility of a dated emotion, in him or in me or in us both, has proved helpful even though I have not gone on to analyze it in detail in him or in myself. This is quite different from "worriting" over it.

Dated emotions are no excuse for continuing unsatisfactorily as we are. They are not, on the other hand, another way of calling ourselves naughty. They are evidences of the unconscious wisdom of the mind, which hesitates to lose that which has once protected or saved us, even though the function they once performed is in fact no longer necessary or valuable.

Dated emotions are signals of distress. But our awareness of what they are trying to do can help us to relax enough to seek out the help which they suggest is necessary. If they are not heeded, the ship may sink. If we become panicky on recognizing them for what they are, we may fumble the life lines. But if we know that they did in fact once save us, and can help do it again if we heed their message, our awareness of them may indeed have curative effect.

Dated Hate

The great Biblical story of Jonah is about a dated emotion. Jonah had a bitter hatred toward the people of Nineveh. They had been the enemies of his people, and his hostility was not unnatural. When the word of the Lord came to Jonah telling him to go to Nineveh and

tell its inhabitants that the Lord would send catastrophe upon them if they did not repent, Jonah would not go. Instead he entered upon a ship going another way, and after the ship was wrecked, had his famous meeting with the fish. What Jonah feared was that the Ninevites might really repent.

But the shipwreck and the fish had been chastening experiences. Jonah repented, not of his hatred, but of his disobedience. When the word of the Lord came to him a second time, he complied and set out for Nineveh. When he entered it and set forth the word of the Lord, the people heeded him. They repented, put on sackcloth, and proclaimed a fast as symbols of true repentance from their evil ways.

But Jonah, though he had repented of his original disobedience, had permitted no change in his hatred. The fulfilment of his mission, instead of pleasing him because now there would be no further cause for him and his people to hate the people of Nineveh, merely left him more bitter than ever. He even asked God to take his life from him, "for it is better for me to die than to live."

Jonah then went out of the city, to be away from any fellowship with its people, and sat down to see what would happen to it. The Lord made a gourd to grow over his head and give him shade. But the Lord also made a worm to destroy the gourd, and he sent the wind and the sun to beat upon Jonah's unprotected head.

Then God spoke to Jonah and asked him if he were angry that the gourd which had protected him from the sun had died. Jonah replied, "I do well to be angry, even unto death." Jonah's feeling about the gourd had changed rapidly from positive to negative when its shade was taken away from him. But Jonah failed to see the point of the story, that his former hate for the people of Nineveh could be turned into love, just as his satisfaction in the gourd had turned into anger. With the gourd Jonah changed his feelings when the situation changed. With the Ninevites he failed to do so.

Jonah clung to a dated emotion, even when it was against the best interest of himself and his people to do so. In contrast to his persistent hatred, we see the no less persistent love which is manifested in the Lord.

If we have faith that more positive and relevant and up-to-date emotions, symbolized in the love of the Lord, are waiting all about us, that knowledge may help us to move humbly but with confident hope toward getting rid of our dated emotions.

Seeing Straight

It is therefore a subject of a very noble enquiry, to enquire of the more subtile perceptions; for it is another key to open nature, as well as the sense; and sometimes better. And besides, it is a principal means of natural divination; for that which in these perceptions appeareth early, in the great effects cometh long after.

FRANCIS BACON

. . . whilst part of what we perceive comes through our senses from the object before us, another part (and it may be the larger part) always comes out of our own mind.

WILLIAM JAMES

How can anyone see straight when he does not even see himself and that darkness which he himself carries unconsciously into all his dealings?

CARL G. JUNG

CHAPTER FOUR

SEEING STRAIGHT

NO ONE sees straight all the time. Perhaps this is just as well. For if we all saw everything from exactly the same point of view, life might be very dull. On the other hand, most of us see at least some things so crookedly that the distortion makes trouble.

Even as recently as twenty years ago, the psychologists were studying perception as if it were a house built up with the bricks of sensations. Perceiving or seeing was known to be more than a physical act of the eye registering in the brain. But how much more has been discovered only recently!

How We Perceive

Now we know that we see what we are prepared to see. And we see things as wholes. That is, we do not see what we are emotionally unprepared to see. We do not experience separate sensations and then put them together into one pattern. We see things in wholes, and what we see depends on our perception-readiness.

Mary Franklin was a junior in a southwestern college. She had come to school from a good-sized cattle ranch by way of a consolidated high school. College was fun.

Mary was intelligent, and had always had special drawing ability. She had never thought of becoming a painter. But about the middle of her junior year it became clear to her that designing clothes was exactly what she wanted to do and a thing for which she seemed to have the proper talents. She talked with two of her teachers, who recognized the wisdom of her plan in the light of her abilities, and encouraged her.

Then came mid-semester vacation, and Mary went home. She was bubbling over with her decision. Her father was a widower. When she arrived, she practically floated about as she began to tell Dad that she intended to try to become a fashion designer. Excited though she was, she could not help noticing the stern look on her father's face. She faltered, then stopped. Her father cleared his throat, then spoke slowly and with strong feeling, "No daughter of mine is going to do that. I won't let you have a nickel to do it. Let's not discuss it again."

Mary saw that father's feeling was no joke, but not until the next morning did the full extent of her predicament dawn upon her. Her father had never done or said anything like this before. He was, she thought, a bit strait-laced about some things. But he was affectionate, generous, and had always before been ready to listen when Mary wanted to talk. She felt cowed, and spent an hour or so every day of her vacation in tears. She could not summon enough courage to mention the subject to her father again.

When she returned to college after vacation, she nursed her disappointment secretly. She dreaded the day when she would have to discuss it with her advisers. There seemed nothing to say. One day she found herself sitting bolt upright after a casual remark by a teacher in a classroom. Afterward Mary was not quite sure what this particular comment was which had so stirred her, but it was something like, "And of course parents sometimes see things differently from children, too."

Mary rushed, after class, as fast as she could go to

the office of her favorite adviser, and got the next available appointment which was for the following day. She still felt confused, but it seemed that there was something else also. She felt as if she were still in a tunnel, but a long way ahead she could see a light. She tried to think how the teacher's remark fitted in, but it did not seem to make sense. Of course her father saw designing differently. There was nothing new about that. He was against it.

When she came to her counselor, however, she felt both happy and panicky. Happy because something might really happen. Panicky because what was trying to reveal itself to her might, after all, hide its face. Breathlessly, Mary poured out the story of the mid-semester interview with her father. Then she hesitated, and plunged on with the story of the casual remark in the previous day's class. She concluded, "I don't see that it means anything new. My Dad feels differently. He's against it. But somehow—" She paused.

The counselor said, "I wonder what your father thinks designing is." It was enough. It was as if there had been a film over Mary's eyes, which at this remark vanished into thin air. Many of the details Mary understood only later as she talked and thought them over in the light of her new perspective. But what she saw at once was this broad outline: Dad thinks that my life, as a designer, would be very different from what I know it would be. She began, with her counselor's help, to put the pieces together. This is the picture which she then saw her father had of designing. With a little allowance for exaggeration, it proved later to be correct.

Mary would go to New York, thought her father, a wicked enough city at best, but especially so for young girls, and most especially for pretty girls with a southern accent. As a kind of artist she would get in at once with that promiscuous and arty crowd of Greenwich Villagers. Village indeed! Study? What do those people know about study? Sitting around drinking in studio flats until four

in the morning, and everyone's mind on sex. When they get up the next afternoon, off to sip some fancy drinks at a notorious sidewalk cafe. Designing indeed! Sin is the word for it. And if Mary ever got through that without being ruined, then she'd be a hard-boiled business woman. Ordering secretaries around and, yes, even telling men what to do. She would, if successful, have a swank apartment full of that horrible modern furniture, and would probably drink a lot and bring men there. As a business woman, she would not marry. Any way you look at it, the whole thing had better be stopped right now, and in no uncertain terms.

That is not what fashion designing meant to Mary. But it is about what the idea, in relation to his daughter, conveyed to her father. What he *saw* was very different from what Mary saw, and it had not previously occurred to her that what her father had rejected was not what she saw of her life as a fashion designer, but something else.

Father saw what he was prepared to see. Perhaps he appears a bit narrow and not very well informed. But his idea is not fantastic. How was he to know that the literature out of Greenwich Village in the 1920's and Greenwich Village life as lived by most inhabitants are two different things?

After Mary got her father's view straightened out in her own mind, she began to look at her own. How could *she* have been so blind as not to see this before? She had not seen straight either; had she? As she reflected, it seemed there were some things in her father's view which, in her enthusiasm for the course, she too had neglected to see straight. Her father might be wrong, but perhaps some of the questions in his mind had point. Perhaps there were some dangers she ought to guard against. Making good friends might not come easily in the big city. There might be temptations to become hard-boiled. And the pace might be stiff.

She decided against writing her father, and waited

until she saw him at Easter vacation. Afterwards, she thought how amazingly simple it had been to discuss the subject with him, now that she saw how he had seen it and made her approach accordingly.

At first her father tried to stop her. But then Mary said, "I don't intend for a minute to try to change your mind, Dad. It's just that I think we've been thinking about two different things. Here is what I believe you were thinking about. . . ." It went fine after that. Dad did not give in. He did not have to change his mind. He simply acknowledged that he had turned down something which was not what Mary actually proposed. Later, when Mary did go off to New York, she was better prepared than she would otherwise have been. This was no disadvantage in the hard course she had to follow for the next few years. Seeing had become straighter.

Consider Edward Billings and his son, Robert. Robert was just finishing high school when he was drafted. He had worked Saturdays in his father's store, and both he and his father had counted on his going into the business full-time. All that had to be postponed. It happened that their business was the kind hard hit by the war. Stock was scarce and of poor quality, and Mr. Billings found it more and more difficult to keep going. He worked heroically, but had to draw upon savings to keep the store going, savings which he and Robert had planned to use for enlarging and adding some new lines.

Somewhere he read or heard that the men in uniform should not be bothered with troubles back home. This sensitized his eye. A few days later a newspaper columnist excoriated people back home who wrote complaints and gripes to the men overseas, quoting a letter from a young and spoiled wife who moaned because she had lost her maid. As other things of this kind came along, Mr. Billings was very sensitive to them.

He was careful to write to Robert that everything was fine. Mother was fine, he was fine, sister was fine, her children were fine, the store was fine. He could not bring himself to say much about the store. But every time he mentioned it, he said it was fine. No complaints.

Robert, who had worked in the store and discussed it at length with his father, sensed deceit from the first reference. Even before he had gone into the Army, stock had been hard to get. He knew it was becoming still more difficult. All he could conclude was that his father was lying. But what would make his father lie except sheer catastrophe? Perhaps Dad had lost the store entirely, and was running an elevator somewhere. But if so, his father's pride must be enormous. So it would not do to come right out and ask him. The only thing to do was to play along.

By the time Bob returned home, stock was in again, business was booming, and father had recouped his losses. He was jubilant when Bob came. When Bob heard that the war had meant a tight time, but no real danger of losing the business, he became morose and sullen. He found it hard to forgive his father for what seemed a childish way of acting. He felt he had been deprived of a chance to participate in something that was his concern.

Mr. Billings, on his part, thought Bob most unreasonable. He had saved everything, and besides had not bothered his son with the hard times. They both had a bad time of it for three or four months until an incident arose at the store in which they misunderstood each other because they saw different things. It corrected itself, and set them both to thinking about the war days. Eventually they stumbled onto what had happened.

Each had read his expectations into the other. Each had had the best motives in trying to protect the other. But each had seen the other crookedly. Result, serious misunderstanding which might with a little push have become fatal. The essential soundness of both was what saved them.

Selecting What We See

Perception is always selective, and we would have a bad time if it were not. A stock-broker can spend five minutes glancing over the market quotations. Because he is familiar with the background, he can take it all in quickly and easily. Someone who knew only a little about it might work for hours, and still find it difficult to remember quotations which the broker gets in a twinkling.

Indeed, it is this fact of selective perception which makes possible any specialism. A business man makes use of it as much as does a medieval literature scholar. So does a worker on the assembly line. It may not take him as long to learn his specialty, to mold his perception-readiness, as it takes the business man or scholar, but the same principle is involved.

We have always been more or less aware that we see what we are prepared to see, so far as our occupation or work interest is concerned. The story of the geologist, the poet, the painter, and the promoter looking at the sunset must have antecedents far back in human history. The geologist sees the light reflected on different rock strata. The poet sees death and dying, with new life promised in the sunrise tomorrow. The painter sees red mixed with yellow to make a magnificent reddish orange. The promoter sees a rustic restaurant, with huge glass windows, quiet service, high prices, and prestige attached to dining there.

What we have not realized before is how deeply this perception-readiness reaches into the inner emotional life. Hermann Rorschach, a European psychiatrist, stumbled onto a tool which disclosed this, more or less by accident. He developed a sort of ink-blot test which now bears his name. He took large cards which contained black pictures on a white background, the pictures looking like the blots which ink would make if allowed to run out of the bottle onto white paper. They were not representa-

tive of particular objects, but were shapes which might be interpreted as one thing by one person, and something else by another. Later a little color was added to some of the ink blots.

As developed during the past twenty years, the Rorschach test has proved a valuable instrument for discovering what a person really perceives. Here is an ink blot, for example, which has a large blob in the middle, going out to symmetrical smaller blobs on the sides. One person, looking at it, finds it suggests to him a bird with wings. Another says it looks like a face with ears. A third reports that it reminds him of the map of an island off the coast of Maine. Another sees a mustache cup. The ink blot does not actually represent any real object. That is understood. But what one sees in it shows his readiness to perceive.

By careful and extensive work, the experts on this test have shown that what one is prepared to perceive is an index of his emotional adjustment, his pattern of personality. No test is infallible, and this one is worth little except in the hands of the experts. In such hands, it can tell an astonishing lot about the direction of the inner life.

We may take a simple illustration of perception-readiness as an index of personality pattern. Some of Joe Newman's friends, for fun, persuaded his wife to participate in a skit which they took down on a recording machine. Next day, as Joe was sitting talking with the friends, someone turned on the machine. Assuming it to be a radio in the background, Joe went on talking. The entire skit was played without the slightest awareness on Joe's part that he was listening to his wife. In fact, he was not really listening. He was not perceiving his wife.

The same thing was done with Jim Dooley. The machine had not been on for more than thirty seconds before Jim said with a grin, "Hey, you can't fool me. I know that voice when I hear it." The third victim, Arthur Bentley, became red in the face, stopped the machine, and said,

"I don't know how you did this, but I don't think I like it." Plainly the readiness to perceive one meaning or another was in the men themselves. Joe's not perceiving his wife's voice at all was as significant as the other men's recognizing theirs and responding as they did.

The Rorschach test and other similar tests have been given to a few people both before and after successful experiences of counseling and psychotherapy. At first it was when they were confused, divided, oppressed with dated emotions. Afterwards it was when they had begun to put the pieces together and to live more creatively. An astonishing difference was evident in what they perceived before and after. Before, they tended to see things which, in their own experience, represented threat or hostility or fear or confusion. Afterwards, they actually saw more positive things in the ink blots.

Learning to See Straighter

The question of who sees straightest is not an easy one to answer. Let us suppose that Jay has been brought up by nearly perfect parents, perfect school teachers, perfect friends. He has received real affection, and learned how to give it. He can discriminate between people who try to exploit him and those who are secure enough to take him as he is. He is, shall we say, as mentally healthy as it is possible to be in his relations to himself and other people.

If someone attempts to exploit him, he sees the action as such. He does not need to rage inwardly or to become panicky, because his faith in human nature is not so wavering as to dip every time he confronts an exploitative person. He does not have to deny that the act was exploitative in intent. Jay sees it straight.

Ray, on the other hand, has had a difficult time of it. His parents gave him only a hypocritical kind of affection. His father left home. His mother remarried a tyrant. Ray was moved from place to place and had no roots. He be-

came confused and inwardly insecure. Then, through a special life experience (which might be psychotherapy or one of the "natural therapies of life" like religion) he began to get hold of the dated emotions which were causing him so much difficulty.

At first he became indignant about his parents, something he had been unable to do before. He perceived what they had done to him, and deep emotion was roused. But as he went on, that emotion faded. When he perceived even more deeply, he saw that they too were the victims of dated emotions. While he was in the indignant stage, he was seeing potential exploitation in everyone around him. Later he became discriminating, and could see mutuality or exploitation as they actually were.

Who saw straighter, Jay or Ray? Of course that is not the real question. Jay saw straight with less difficulty. But Ray's achievement of straight-seeing was much more significant than Jay's. Since most of us have some Ray characteristics in us, we find it justifiably more reassuring to discover that Ray could change his perceptions than to know that Jay did not have to do so.

Let us be clear that a simple act of will can no more bring our perceptions into line than it could get hold of our dated emotions. Knowing that our perceptions are an index of our personality does not in itself enable us to see things straight.

Suppose that Ray had learned something in his head about perception. He might then have said to himself, "That's a good point. I guess I haven't seen my parents straight. But I'll just skip those unpleasant stages. After all, my folks weren't to blame." Next time an act of injustice is done to Ray, he is likely to go right on acting and feeling as he had before. The insight has not reached deeply enough to touch his real feeling. Skipping will not do.

Obviously there will be no value either in Ray's taking the next train to his mother's house and lashing out at her for rearing him badly. The real change in perception

can come about only as a fairly definite series of stages are carried through. Other things than psychotherapy—religion, a deep experience of friendship, or something else—can be the producer of the change. But in any event the stages will be roughly the same.

And yet it is reassuring to know that perceptions which cause us trouble are not unchangeable.

We saw that knowing about dated emotions is not enough to enable us to render them powerless. But this knowledge is an important start. So with perceptions. Knowing how they work does not solve our problems or change our perceptions; but it can provide some of the needed support while we are moving from the old perceptions to the straighter-seeing of the new.

New perception may be what religion has called perspective or vision. It comes not from striving but from moving the vantage point from which one looks. Thus humor and religion have much in common. During the war there were two pamphlets for service men in hospitals. One was a punch-line cartoon book poking fun at hospitals, doctors, patients, nurses, and other things connected with illness. The other was religious meditations and prayers which had proved especially helpful to people in stress situations like illness. Both pamphlets helped to shift the reader's perspective.

The difficulty with problems of perception is that we rarely identify them as such. We do not realize that any other perspective is really possible. Most of the time we are like a young child in relation to the sense of physical perspective. Jean Piaget, the Swiss child psychologist, points out that most children are about seven before they can stand on one side of a toy mountain and describe what the mountain would look like if they were viewing it from the other side. Before that time, their imagination is not capable of this perspective on physical things. The child does not know there is anything missing.

As adults we tend not to notice a lack of emotional perspective until something goes wrong. Then we feel

caught in a box. Actually one end of the box is open. A new perspective is possible, not by striving after it directly, but as a result of taking appropriate measures to understand how we developed the perspective we now have. Knowledge of this fact can be a stimulus to us. Later, when action has been taken and our perceptions have altered, we can see straight. Or, anyhow, straighter.

In the previous chapter we considered dated emotions, the momentum of our personal behavior patterns. We saw that these patterns may not be adapted to meeting the current situation, but that they did once perform a useful and perhaps even a vital function. The knowledge that they were once relevant, important and purposive may aid us, we concluded, to face the fact that at present they are irrelevant handicaps.

In this chapter we have seen that the same things are true of perception. What we perceive is not determined solely by what is out there to be seen, but also by our inner readiness. That readiness to see or to overlook may now handicap us, for we may not take in what would help us and we may keep looking on what might better be passed over. Our perception-readiness comes out of real past experiences. It too grew up with meaning and purpose. If we can realize that our perceptions are warped but that the warping had a point when it started, we may be able to see better and more clearly now.

Dated emotions and selective perception, then, are two ways of talking about the same basic principle in our psychic lives—the influence of our personal past on our present, and the potential influence of our self-knowledge upon the residue of the past in the present. We cannot ignore our past or it will control us. We cannot push it aside or it will sneak back without our knowledge. We can keep ourselves from being ruled by it only by assimilating it. And we can assimilate it only by having the courage to examine it. That courage can be greatly increased if we know and believe firmly that what we may discover had a point and meaning at the time it arose.

It may have caused us trouble then as now, but it was an attempt to solve a problem. By understanding how we came to see crookedly, we move towards seeing straighter.

The "Valley of Vision"

The Bible reminds us that the attainment of new perspective or vision may not be easy. Besides, it may not really be wanted if viewed only according to the perceptions we have had before. When the word of the Lord came to Zechariah, it told him that the increasing wickedness of Jerusalem would result in her destruction. Her greatest sin was idolatry, following after false gods and illusory values.

When the day of wrath arrives, said the Lord, "I will cut off the names of the idols out of the land . . . and also I will cause the prophets and the unclean spirit to pass out of the land." "The prophets shall be ashamed every one of his vision . . . But he shall say, I am no prophet, I am a husbandman."

Some of these weak prophets had prided themselves that their vision saw further than that of other men, and other prophets had been consciously deceitful. But none had been willing or able to see the reality of the situation, that the wickedness of the people was inevitably leading them to destruction. So unwelcome was this vision that even most of the prophets could not accept it. And when destruction came, they could not admit error, but strove to deny they had ever been prophets.

The vision of all the great prophets of Israel was like that of Zechariah. They saw the inevitability of unpleasant and even disastrous consequences unless there should be, on the part of the people, repentance and change coming out of honest but painful perception of their real predicament. If that vision should come, the people might yet be saved. Ezekiel was commanded to say to the people, "Repent, and turn yourselves from all

your transgressions; and turn away your faces from all your abominations . . . Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit."

New perspective may at first be painful and unwelcome, whether it be about our individual lives or our social predicament. We may understandably struggle against having a new look. But "where there is no vision, the people perish." There may indeed be, first, in the words of Isaiah, a "valley of vision," in which the first glimmer of new perspective seems to be at the bottom of the horizon. But if specific means are then sought and found for facing that painful though more honest vision, then, in the words of Isaiah, "The eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly."

Emotional Tensions

. . . *symptoms are created in order to avoid the* danger situation *of which anxiety sounds the alarm.*

SIGMUND FREUD

In spirit-lessness there is no anxiety . . .
Anxiety is the possibility of freedom.

SÖREN KIERKEGAARD

CHAPTER FIVE

EMOTIONAL TENSIONS

TENSION is an uncomfortable word. We think of a stiff neck, or of ropes pulling our head and feet in opposite directions. Before we look at the kind of tensions that choke and paralyze and cripple, it is important to examine the tensions which are useful.

Tension has positive meaning to the violinist. If his strings were loose, he could make no music even on a Stradivarius. It is affirmative to the builder of bridges. If he could not count on the tension of his girders and cables, he would have to give up. Tension may mean a lot to the high jumper. At the moment he leaps from the ground, the muscles of his legs and feet had better be tense.

Tensions: Useful and Otherwise

As a matter of fact we could not lift a finger without tension; every bodily movement is an alternate tensing and relaxing of particular muscles. We seldom notice how valuable is the capacity to become tense. We point out that Houdini's feat in getting out of chains and manacles was because of his capacity to relax every unneeded muscle, forgetting that it was also due to his ability to tense every needed muscle.

Tension performs a similar function in our emotional

life. It requires some psychic tension to read, to work, to think, or to play creatively. A man completely relaxed all the time would not be a man. Probably the ichthyologists would not even permit him the title of jelly-fish. Tension at the right time and place is absolutely essential; but at the wrong time or the wrong place it can cause trouble.

There is an important distinction between tensions that are external—produced by conditions outside ourselves—and those produced internally. External or situational tensions are necessary and unavoidable. Suppose that an employer is really nasty and demanding, but that for sound reasons the employee cannot risk losing his job. No matter how straight his perceptions or how well he understands his dated emotions, the worker will feel some tension in having to work for this employer.

If he knows exactly what he is doing, does not try to persuade himself that the boss is really right, and does not have so much resentment that it spills over elsewhere, then there is nothing harmful about the tension. It is neutral. But it is a necessary part of fulfilling the employee's objective, holding the job. It has been divorced from the inside-tension.

Similarly, a starving man would have tension arising out of the external situation, lack of food. No amount of juggling of his inner psychic life would long take the place of food. His tension would push him to every possible means of getting it. But if another kind of tension from within were mingled with the tension from without, then he might flail about and misuse his waning energy. But such action would not be a product of the externally caused tension in itself.

Like warped perceptions or dated emotions, emotional tensions tend to have momentum. They were first invoked to serve a useful purpose. The situation then changes. But they go right on rolling, like the proverbial snowball. We

become ready to be tense, whether tension is what the situation calls for or not. This means that we lose our sense of emotional discrimination. Unlike Houdini, we become unable to tense some emotional muscles and relax others. We then lose control over both tension and relaxation. Instead, the readiness to become tense climbs up our chest and we feel choked.

Emotional tensions are a form of dated emotions. But the anxious, driven and crippling feeling which they bring to us is so strong that it is worth while looking at the tensions themselves.

Tension and Anxiety

Crippling emotional tension is the chief symptom of what the psychologist calls neurotic anxiety. In what follows I shall draw heavily on the comprehensive study by Rollo May, *The Meaning of Anxiety*. May first asked himself where neurotic anxiety comes from. Does it appear because our sexual life or our aggressive impulses have been frustrated? Is it the result of being rejected by our parents in early life? He found some truth in such suggestions, but considered them inadequate as explanations.

From a mass of evidence of this kind, May concludes that neurotic anxiety does not come out of *all* our experiences of rejection, but only out of rejection by people whose favor we continue to want in spite of the evidence that they are unable to love us. In a study he made of a number of unmarried mothers, he discusses one woman who as a child was openly rejected at home. She would go out in the park, forget her parents, and play happily with her companions. A second unmarried mother was also rejected as a child. However, she would go to the park to get away temporarily from her parents, and would sit there alone and unable to play with her friends. The first accepted the rejection as a fact and sought to have

her emotional needs for love and friendship met somewhere else. The second, unable to accept rejection as a fact, could only brood over how miserable she was, how the breach might be repaired, and what she might have done to bring this about.

The first girl received what is sometimes called "open rejection," while the second got "hypocritical rejection." In pushing her out, and offering no love, the parents of the first girl were clear and plain about it. If she was beaten, there would be no hugs and kisses afterwards to make up for it. But with the second girl, who might also be beaten, there would be a hug afterward along with a statement, "Mother really loves you, but you have to be spanked when you are bad." Or love might be withheld at the same time a parent said, "I really love you, but I can't love you when you act like this." Thus the second child is made to feel that the rejection is somehow her own fault, even though in fact it is not so. Her perceptions become warped. She must continue to seek the love and favor of her parents, not seeing, as the first child sees, that they will not give her real love no matter what she does to get it. And so she gets neurotic anxiety and crippling emotional tension.

We cited the worker whose boss is nasty and demanding. It would of course be easier for the employee if he could change jobs and work for an understanding foreman. But this may not be possible. There is bound to be some tension in the worker because of the kind of boss he has. But this is not crippling so long as the employee does not feel he has succeeded or failed in proportion as the boss is nice or good to him. If he sees the boss straight, he will not have neurotic anxiety even if the boss is unfair and nasty.

But suppose, as in the case of the second rejected child, this worker has been the victim of hypocritical rejection in his earlier life. Suppose he has been taught to feel that the withholding of affection is somehow his fault, and

that he holds on to this feeling as a dated emotion. Now he will apply this emotion to the boss, and this is the way such an emotion will express itself. When the foreman is nasty, the worker feels strong tension, and is neurotically anxious—because underneath he feels this is somehow his fault. So his freedom from tension becomes dependent upon the moods of the boss over which he has no possible control.

Even if this worker changes jobs and gets a nice boss, he will not solve his problem of neurotic anxiety. For the readiness to become tense and anxious remains, requiring only a slight stimulus to be brought to the fore. The one way in which something can be done is to help the worker confront the real situation, come to terms with his own dated emotion and warped perception, and thereby not have his self-respect dependent on the moods of the boss or of someone else. That is, the real solution lies in confronting the causes in his own life situation which produce his particular anxiety.

Neurotic Anxiety and Values

There is a more general way to say all this, in terms of our values—the things we consider most important and worth while in life. Suppose we become frustrated and cannot get something we want. That does not give us neurotic anxiety. Ordinarily in such a situation we find a new way to work toward what we want, or else we decide to work toward something else instead. But if we continue to want something, and there is nothing we can do to get it, then there is a contradiction and the result is neurotic anxiety.

If the worker feels it is critically important to have the boss be good to him, and if at the same time nothing he can do will make the boss benevolent, then his value and his activity are in contradiction. He will become a victim of emotional tension and neurotic anxiety. In such a case

his difficulty cannot be solved by seeking new ways of achieving his value. He must instead re-examine and change the nature of the value itself.

James Johnson, his competitors and associates say, is a hard-headed business man. He built up his business from scratch and has attained a reputation for fair dealing as well as shrewdness. At first he fought unionization of his workers. But when the prospect of this became inevitable he was intelligent enough to accept it instead of waiting the additional months until it should be forced upon him. He and his company have been good contributors to community chest and other welfare projects of his community. Johnson would not hesitate to tell a close friend that this is good business.

Johnson's own conscious picture of himself is astonishingly similar to his reputation. That is, he thinks of himself as other people do: hard-headed, shrewd, fair, selfish in an enlightened way, above all realistic. The greatest insult that could be given him would be the assumption that someone could make a sucker out of him. Less clear but just as important is this assumption: a realistic self-respecting man engages in this kind of enterprise shrewdly but fairly as I do, and any serious interest in other kinds of activities would be foolish. That is, Johnson has a well-fixed system of operating values which leaves out of account any values which are aesthetic, or genuinely altruistic, or in any way tender.

But there is a contradiction in him nonetheless. For instance, he cannot stand the sight of blood. And if it becomes necessary to discharge an employee, he can do so only by first becoming very angry. He steels himself to take in his stride the slums of his city through which he must ride every day, but the image of them forces itself into his mind from time to time. When art or music are mentioned, he finds it impossible to keep silent, but must joke and say that he does not know much about

them but knows what he likes. These things are not connected in his mind. But we can see that they all represent some contradiction to his "official" value system.

In his early life, he was not taught to be merely shrewd and realistic. Nor was he openly rejected. Instead, he was hypocritically rejected, like the second unmarried mother. But unlike her, he did not develop a conscious or official value system in terms of trying to get along with the parents who, in spite of their denial, had rejected him. Instead, he said in effect, "I'll show them." But this meant that his values were still determined in relation to those who had rejected him. Community respect was merely substituted for parental love in his conscious thinking. His values were not really his, nor were they in fact attainable. For in spite of all his efforts to assure himself that he was successful, that he had attained what was important, a constant sense of uneasiness pervaded his life. We know his story because finally in middle life, his emotional tension became so acute that he sought professional help.

If we are to understand the function of neurotic anxiety, we need to go a step further with Johnson. Let us imagine that instead of being rejected hypocritically in early life he had been openly rejected by his parents; that he had developed no neurotic anxiety but instead took up a system of values which involved realism and shrewdness without inner contradictions. We may call this man Johnson II. Being free of the neurotic anxiety which plagued Johnson I, the chances are that Johnson II would be able to establish human relationships on a mutual basis, and would therefore learn that they need not involve rejection. The natural feelings for others which tend to emerge when not blocked might then alter his idea of himself as merely hard-headed. And if his experience was not all hard-headedness and shrewdness, he might be able to profit from it and be socially more useful. However, if

Johnson II fails to grow through experience he may continue to nurse the wounds of his early rejection. In this case he might become dangerous to society.

Now let us imagine a Johnson III. This Johnson had not been rejected at all in early life but had received unconditional affection from his parents. He had been helped, step by step, to feel and exercise his own creative powers including the capacity to be genuinely related to other people. He could learn to discriminate between the people who wished him well and those who did not, between those who did but said they did not and those who did not but said they did. He developed his operating values in terms of what he as a person really wanted in life, without having to become insensitive to the views and needs of other people. With this sort of emotional equipment Johnson III would have an excellent chance of becoming a happy and productive person.

Does this mean that Johnson III automatically becomes the ideal citizen? Not at all. Along with love from his parents he might have been taught race prejudice in extreme form or economic royalism or some other idea about social relationships which we believe to be of a low ethical order. His freedom from neurotic anxiety would not necessarily protect him from socially harmful ideas. But he would have a far greater chance than the other two men of arriving easily at values which would be both socially useful and personally creative.

Now we have three James Johnsons. Which of the three is best equipped for a useful and happy life? To that question there is simply no flat answer. It depends on how each individual meets and deals creatively with his particular situation and background. There is no single pattern for all.

There is Johnson I—the real James Johnson, whose parents said they loved him but didn't. His neurotic anx-

iety, painful as it later became and unconstructive as it was in itself, performed one very useful function. It told him something was wrong and told him so insistently that at last he had to pay attention. In looking at the anxiety he had also to re-examine the values. And when those were re-investigated, they had to be changed. We cannot say the neurotic anxiety did anything positive in itself; but its presence stimulated a new look which in turn did something positive and creative in his life.

And about Johnson II, the man whose parents did not love him and made no bones about it. He developed a unified set of values, but if these values had been anti-social they would have continued that way. There would have been nothing gnawing at him from inside telling him something was wrong, forcing him to take a new look at his life. If he were socially dangerous and therefore also in the wider sense not personally creative and productive, then from the social standpoint his freedom from neurotic anxiety would have no actual value at all. This is why religion has so often insisted on the need of a sense of guilt—that is, enough sense of the unsatisfactoriness of one's values to compel a re-examination of them. Some such sense would have to come to this man if he were not to go on as a socially dangerous person.

Johnson III, of the happy and loving background, might also develop values which are socially negative. In that case, his condition would be the same as that of Johnson II. He would need to develop a sense of the unsatisfactoriness of his values in order to re-examine them radically. Neither of these men would have the same stimulus to do so that Johnson I had in his neurotic anxiety.

As a final point on neurotic anxiety, let us be clear that it has no positive value in itself. But if it is there, it may have what we may call a transitional value, forcing re-appraisal of one's whole system of values. The fact is of course that, instead of helping one to stand up and

take a new look, the emotional tension and the feeling of panic which go along with it usually make such a look still more difficult. One who is conscious of standing on solid ground may be able to walk to the edge of the precipice and look down. Another who feels only that he is teetering on the edge cannot possibly look down. We can only say, then, of neurotic anxiety that it is evil and harmful, unless it is taken as a sign that something is wrong which can be righted. If one can do that, he has taken the first step toward getting rid of its power, and is making use of it in the one transitional way in which it has value.

Religious Anxiety and Values

Up to this point we have spoken only of anxiety which is neurotic. But just as there is tension which is useful and necessary, so there is an anxiety which is unavoidable and whose recognition is therefore essential to living. It is this which theologians often call "anxiety." Man lives and dies and is the creature who foresees his own death. Man struggles to achieve his values; and yet the most basic and elementary values, such as a world free from war, may be those which are most deeply frustrated despite his best efforts. Man struggles for a morality of mutuality; and yet even in his highest attainments may have to admit that the irrational aspects of his own nature have betrayed him. If our eyes are open to the real situation, we are pushed to an "existential" (or decisive and critical) point again and again. Life moves, and we must move with it. We may have to decide for this value or against that value, and we cannot wait until all the evidence is in.

Some would say this is merely a recognition of the broader implications of our existence. Others would say this is religious anxiety, the anxiety that is the inevitable accompaniment of recognizing the implications of being human beings. We are made human by being social. And

yet there is a sense in which each of us must remain isolated, separated from other persons at the deeper levels of our being. If we avoid recognizing this and the large implications of it, we do avoid any conscious feeling of anxiety—but at the cost of warping our perceptions.

This kind of anxiety is not neurotic. It is instead a courageous attempt to see the human situation as it really is, in its broader dimensions. Rollo May believes that much neurotic anxiety comes about as a result of failure or inability to face "religious" anxiety.

Clearly neurotic anxiety and religious anxiety are not the same thing. But they have a common factor apart from the fact that both of them make us feel tense and panicky. We may state it in this way: When a man's life becomes adjusted to too small or narrow or twisted a conception of the human situation, something operating through and within him will eventually find a way to protest and attempt to get him to face the larger issues, even against his conscious will and intention. The positive way to put it is that a person whose pattern of life is unsatisfactory has resources to draw upon for transformation which he has never suspected until he really tries.

There are many astonishing stories of persons in deep inner difficulty who believed their situation hopeless, but who through psychotherapy or friendship or religion have found unsuspected reserves of strength and courage welling out of some depth within them. In his studies of seriously disturbed mental hospital patients, Anton T. Boisen has given even more dramatic evidence of the point.

Boisen has found that many people who become mentally ill through a sudden disturbance, especially when they have ideas that the whole cosmos is approaching catastrophe, make a spontaneous recovery and afterwards are sometimes "adjusted" on a broader and deeper level than they were before. We may take time to look at such a case.

One of the persons described by Boisen we may call Sven Johansen, a mechanic of Scandinavian origin, about fifty years of age. He was reared abroad, and little is known of his early days except that he was treated very strictly. While in his teens, he became a sailor and followed this calling until he was about thirty. At that time he met a young woman in the United States, married her, and settled down as a mechanic. Since his marriage twenty years ago, he has joined no lodges or other social groups, but has devoted nearly all his leisure time to his wife and daughters at home. His wife appears to be the exclusive planner and organizer in the home.

In appearance Mr. Johansen is of average height or a little less, stockily built, and is neither energetic nor lazy but somewhere in between. The observer gets an impression of submissiveness, but he shows a quiet self-assurance most of the time. He has no obvious eccentricities.

A dozen years ago he had his first serious upset. The onset was very sudden, and he was taken at once to the mental hospital. He had been there only three weeks, however, when his wife insisted that he be released, over the protest of the physician in charge. On arriving home, he improved greatly, was able to go about his work, and got along fine for twelve years until the second attack.

Things went well with him until, through no fault of his own, his regular job dwindled until it became only one-fourth time. After this condition continued for a period, he became increasingly restless and agitated. One night, while his wife and daughters were out, he slashed both his wrists and turned on the gas. His wife returned home in time to get medical help and save him. He was taken at once to the mental hospital. The rest of his story can best be given in his own words.

"I must give it to you in order. You can't understand unless we go back to the beginning thirteen years ago. You must know how the whole thing started, how I made

a sort of bet [he means a covenant or agreement] with God. I was at a socialist meeting one night. A man there spoke of Jesus and of his giving his life for others. He asked if there were not a very great many other men who would be willing to do that.

"In the morning I was going to my work when I fell asleep and rode right past the shop. It wasn't far to the end of the car line, however, so I paid my fare and came back. But again I fell asleep and rode past the shop. It seemed that something was keeping me from going to work that morning. So I went on this time to the park. And again I fell asleep and dreamed that as I got off the conductor said, 'Is this your packet?' When I did get off, the conductor said just those very words. This made me feel sort of funny and nervous-like.

"Later we went to a show. Just before we got there my wife asked the name of the show. The voice said, 'The Last Straw.' I looked up then and saw a sign which read, 'The Last Straw.' All this made me feel pretty funny.

"That night I was thinking about all these things, and I thought of what that socialist speaker said and that I would gladly give my life even for my family alone. In the night I was waked up and the voice said, this same voice, 'You must be put to the test to see if you will really give your life.' And it seemed as though God were right in front of me, and the voice seemed to be God's voice, and words from the Bible came into my head. I began to feel very nervous. It seemed as though something were getting into me. I did not tell my wife. I felt that she would not understand. I got up and ran into the street in my underwear. Of course that was a very strange thing to do, but it was just like that old Greek who found out how to weigh a ship. He was in his bath tub when the idea came to him, and he got so excited that he jumped up and ran out without anything on. You get an idea that is so big it just carries you away. But a policeman brought me back and I slept until late in the morning.

"I think it was that same night that blood came into my mouth, and something said it took almost two thousand years to produce a man like me. I had lived for two thousand years. It was just like I had gone through many generations. Sometimes I was born rich and sometimes I was born poor.

"It was about a week after that when I had a dream that I was sent to the hospital. After I had that dream, I was nervous. I had a feeling like when they bind up your arm and give you a blood test. I was sort of filled up. It was a queer feeling, something you don't understand what it is. I had the feeling that there were two sides, and that I had to go to the other side in order to get salvation."

In this striking account of how his first illness began, Mr. Johansen shows us several things. There is the sense of the weird and uncanny, the extreme anxiety, the sense that very powerful forces are at work, the conviction that these are inside but have flooded in from outside. Besides, in a way that can be only felt but not defined, he feels his whole salvation is at stake, and that he must somehow move to the "other side." God becomes very real and personal to him, and he responds in such a way that he makes a contract with God—a "bet" whose specific content remains vague.

Then Mr. Johansen describes his second illness. During the first one, his wife thought the trouble came from his reading the Bible. He goes on, "So I put the Bible up in the attic. I didn't want to make her nervous. And I didn't go to church. This last attack began when something told me to go and get the Bible. I started then to pray to God. I had been feeling lonesome, and I had it in my mind there is a God. Then it came to me that I had a second installment to pay. I had to finish paying off my bet with God. I came then into a state of fear. Something said to me, 'Are you willing to commit suicide?' and it was just

like I had to do it. But everything I have done before came to a good end, and I have the feeling that this will too. I just felt that I had to keep my promise.

"It took a whole week for the attack to come on. You just have the feeling you have to do it. But I never had the feeling I had to hurt anyone else. I have the feeling now that I am a new man. All this is over. About the voice, I didn't exactly hear anything. It's just like when you sit and think. Something comes to you. I suppose it came from God. I can't see any other explanation. Yes, it came from the best part of myself. It is true that I did at one time think of myself as Christ. That was before I understood. You get happy and wake up and you think you are it. Now I want to get to work just as soon as possible and get along the same as before."

Mr. Johansen made an excellent recovery, and up to this time has got along even better than before his second disturbance. He may of course have another.

Our point is not to discuss Sven Johansen's story from the point of view of serious mental illness as such. But it is striking that even here, in one of the most serious kinds of disturbance of which human beings are capable, we can see how strong are the inner forces that try to compel healing and integration—even if they have to break the old personality in the attempt.

How may we interpret Mr. Johansen's experience? We know little of his early life. But what we do know suggests that, until his first illness, he had gone along rather passively doing what was expected of him. He went to sea as many of his friends were doing, and there did most of the things most seafaring men do. He married a woman who managed things, and changed his occupation in order to have a family. He spent his leisure time at home. All in all, the picture is of a man who has pushed any possible creative powers so far back in the corner that he is quite unaware such things exist.

But there was something in Mr. Johansen besides mere passive adjustment to his life circumstances. It took the threat to his vocational powers, as his job time was cut down, to bring this out. But it had been there all the time. He became tense and nervous before his first illness. The anxiety began to rise. It was as if the voice of God spoke to him, telling him he must be put to the test. Like Archimedes, the new idea was overwhelming and he ran into the street. He felt he was old, and important, that he was so important he was Christ. He had the feeling that he "had to go to the other side in order to get salvation."

The second illness was similar, but here he actually attempted to kill himself. Again the disturbance is acute, the anxiety very high. But he eventually concludes that what produced the disturbance "came from God . . . it came from the best part of myself."

What seems to have happened is something like this. Mr. Johansen is seemingly well adjusted. But this is at the price of no growth in selfhood. The passive adjustment is made at the cost of any creative personal development. Then something external, the cutting down of job time, compels some serious reflection not just about jobs but about his life's meaning. This is a tension-producing and anxiety-producing experience. Indeed, it is terrifying. The passive conscious personality lost control. In the first illness he ran into the street and in the second tried to commit suicide. The inner situation was drastic, and half measures would not do.

Mr. Johansen's illness, then, was a desperate but purposive attempt, in the words of Boisen and Sullivan, "by regression to the lower levels of mental life to synthesize certain hitherto unassimilated masses of life experience." That is, it is an effort of the unconscious "wisdom of the mind" to compel, by psychic revolution if necessary, the emergence of a self deeper and broader than the narrow personality with which Mr. Johansen has been adjusted.

Let us be sure we understand what is important about

this story. If we said only that Mr. Johansen had made a poor adjustment, since he could not take it when his working time was cut down, we should be telling only part of the story. His old pattern of passivity and not taking initiative had not in fact met his deeper needs. He was "good" to the degree that he met expectations. But when it became impossible, through the job situation, to meet expectations, something more basic was needed than just readjusting his vocational attitude. The whole meaning of his life was threatened.

The tension-breaking action of the illness, while destructive, was nevertheless purposive in its intent. The string was so taut that nothing less could loosen it. In most people an untying is possible. Here there had to be a violent break.

Mr. Johansen's own story suggests that he got some insight out of his experience. How much we do not know. Perhaps not a great deal consciously, for there is little indication that he plans to change or broaden his life in the future. But his life can hardly be as narrow from now on, even if its observable pattern seems about the same. He has, so to speak, listened to the voices of heaven and of hell. The heights and depths of life cannot again terrify him by the mere fact of their existence. Though he may not know it consciously, the range and breadth of his psychic experience may be much broader than before.

We are not of course asking the question whether slightly improved integration of the personality justifies the illness and attempted suicide. The patient might have killed himself. The point is that, when too much experience is unassimilated or when the range of adjustment is too narrow, something spontaneous may occur in the personality to force breadth and integration, even if it operates through illness and suffering.

Had it been inwardly possible for Mr. Johansen to counsel with a psychotherapist, a pastor, a social worker, or someone else with similar knowledge and skill, he might have been helped to relax the tension without breaking

the string. The inner forces which led him, in action, to attack his own body could have been dealt with symbolically, through the medium of words. Whether he would have been able so to discuss, we cannot know. But as more people learn that this is what expert counsel can do, more seem to realize that turning to it is not a sign of weakness but of strength. There can be a facing of emotional tensions and neurotic anxiety while breathing is still possible, instead of waiting until choking implies that only violence can be the result.

The main point of Sven Johansen's story for us is that tensions, like pain itself, are a warning, an attempt to force us into changing patterns which are unsatisfactory, whether or not we realize this. Because the inner force making for selfhood is so strong, it may, when blocked, take emergency measures on its own if our conscious self has ignored the warnings and proceeded along the old line. The tension, then, is what causes the suffering. The tension is what we feel.

But a deeper self senses something else beneath the suffering. A theologian would say the Holy Spirit is trying to break through. A psychologist would say the self is rebelling against its confinement by the outer-shell ego. The psychoanalyst would indicate that the repressed drives and feelings, unable to be taken into awareness, are breaking through the floodgates into overt action. The tension makes us suffer. But like the heart which enlarges to compensate for the injured valve, it tries desperately to restore equilibrium. If it cannot bring needed change through loosening the tension, it may break it.

How to Look at Tension and Anxiety

No one can be brought up in our society without having at least some inner tensions. We may or may not be aware of the tension itself. Some of us may feel a bit of neck stiffening at the end of a day when we have felt

pushed. Probably we have said to ourselves, "I guess I worked too hard today." It was not in fact the hard work but the tensions which, because of the nature of our own particular inner lives, actually produced the stiff neck.

Or we may feel irritable at the end of a day, snapping at the children or trying vainly to concentrate on a book while we review resentfully some injustice done us during the day. We do not feel tension as such. We merely exhibit some results of it. We are in fact tense, and exhibiting some neurotic anxiety. This has been produced by some discrepancy between our picture of ourselves, and what we actually felt underneath during the day.

To recognize at such times that we are actually tense and anxious may itself have some liberating effect. Like the recognition of dated emotions and warped perceptions, this does not in itself solve our problems. But it can help us come closer to the point of facing them, and then taking such steps as may be necessary to work through them.

As many persons through the ages have discovered, prayer and meditation may have an enormous modifying influence upon tension and anxiety. Meditative private prayer always involves an attempt to get a new perspective on oneself, to try to see oneself more clearly in the light of the vision of God.

In such prayer one does not merely voice generalities. He may speak to God of the feelings and events of this day, and may find the voice of God speaking to him through a relaxation which touches even the muscles of his body. One does not pray merely for relaxation. But the act of confronting oneself in the light of God does incidentally help to bring a relaxation of choking inner tensions. It may also help to bring some understanding of them.

Prayer of this kind, as all the great religious teachers have pointed out, does not come without effort and prac-

tice. But the skills involved in it are not beyond any intellect or any level of sophistication.

Methods of physical relaxation, as well as of mental relaxation through hobbies and diversions, are also of real importance in handling tensions. But they do not necessarily lead us to look more directly at the tensions themselves. We need some diversion, some escape, but we need also to use whatever means are most appropriate for us to get hold of the tensions themselves and whatever is producing them.

Albert Whitfield has a job which would kill most of us. It demands high-pressure thought and activity for eight or ten hours a day. Besides, it is not the kind of activity which one can perform automatically. It contains the constant challenge of novelty, the necessity to do first-class thinking all the time.

Whitfield does an excellent job. He thinks and moves rapidly. But he never appears rushed. He always seems relaxed. True, he smokes a good deal, which is a minor method of reducing tension. But one can talk with him for perhaps five minutes and leave with the feeling that nothing has stood in the way of having his full attention. There has been no sense of a busy man's distractions. Even if the telephone rings, the call is handled effectively but without a sense of pressure or interruption.

It is possible that such a reaction might conceal tension under the surface. Some persons can cultivate an appearance of such relaxation without its actually being a natural expression of what is inside. In Whitfield this is not true. He is really like that. He has his personal, financial and family problems like most of us. Indeed, he has one continuing and difficult personal problem which is, in ideal terms, insoluble. But he has no temptation to deny its existence or importance, or to talk himself into believing that the present situation is the best possible. His perceptions are remarkably clear and straight. His

dated emotions are recognized for what they are. He has a minimum of neurotic anxiety.

He has plenty of tension. What we mean in calling him relaxed is not the absence of tension. Without tension, he could not concentrate as he does when we talk with him, or when he writes or speaks. But the tension is instrumental to the purposes for which it is called up. It is like using just enough force to swing the door shut, instead of using three or four times the required amount and as a result making the door slam. He has tension, but a minimum of crippling inner tension. No amount of mere efficiency would produce this result. His whole personality has to be one in order to achieve it.

We are not merely praising Mr. Whitfield or setting him up as an ideal to be emulated. He could not have become what he is by attempting to imitate similar characteristics in someone else. Nor will we have understood his story if it merely makes us feel uncomfortable because we cannot duplicate his achievement.

Fifteen years ago Whitfield was a very different person. He was efficient and hard-working and on the road to worldly success. But he was severely unhappy. He became irritable, could not sleep, worked constantly and prided himself on taking no vacation. He finally woke up to the fact of gastric ulcer.

He followed medical instructions, was careful of his diet, and an operation was not necessary. But he looked further. He was able to face the fact that a more radical approach to his problem than diet was necessary. He sought psychotherapy. He was inwardly prepared for it, and in him it produced one of its most shining successes.

One of Whitfield's most appealing characteristics is that he does not, even unconsciously, look down his nose at people who have not achieved his absence of tensions. He had recently to hire an assistant, and the choice lay between a brilliant but rather tense young man and a not so bright but calm one. He decided on the brilliance in the light of the difficult kind of work to be performed.

Undoubtedly his own influence on the young man will be good. But he will not be under compulsion to insist that his assistant undertake psychotherapy as he did. He realizes that, although such therapy was his personal channel of grace, it may not be so for others. Certainly it would not be so if the assistant did not see and believe it for himself.

If Whitfield had always been this way and if tension had never been a problem for him, he might well be unconsciously but unmistakably arrogant toward those with tension. In Whitfield, his own experience has made that impossible. His transformation has not taken him away from people, but helped him to come closer to them as they are.

Let us be clear that we do not put a false halo around the absence of tensions. To confront a tension-producing situation without tension is not seeing straight.

At the outbreak of the war a young doctor had enlisted with a good deal of intelligent enthusiasm for the preservation of democracy. An excellent physician, he was given important assignments. After the North African campaign, he was ordered to a hospital caring for Nazi prisoners. When he received his orders, he says hs stomach turned over. He did not see how he could bring the healing of medicine to the enemy while in the safety and security of a hospital far from the battle fronts.

To repair an enemy soldier on the field of battle was one thing. To do it far behind the lines was something else. He had orders, and there was no choice. He saved himself by recognizing his own tension. Had he not done so, he might have become arrogant or brutal in his treatment of the enemy soldiers, bolstering his inner distaste. More likely, with his sensitivity, he would have leaned over backward to pound into the heads of his subordinates that medicine was medicine, and to the devil with their feelings.

Because he faced his own tension as such, he was able to help many of his colleagues who had similar feelings. The cause of democracy was better served. The ideal of medicine, the best treatment possible to any patient according to need and nothing else, was carried out. But there was no brutality and no leaning backward, and therefore no unnecessary tensions.

He who confuses situational tension with inner tension, and tries to get rid of all tension, is thereby demonstrating his own neurotic anxiety. The very process of living is full of tension-producing situations. The wisdom of the body and the unconscious wisdom of the mind, plus our intelligence, are enough to handle most of them. But if we find we have an ideal of Nirvana, of perfect rest and no tension, we must have been too deeply injured to be able without assistance to face and affirm life as it is.

If in middle age we contemplate retirement as merely negative, not doing what we are now doing, we shall probably find the fact of retirement difficult. If we consider that a good adjustment is merely the most comfortable adjustment, then we shall close our eyes to the ways in which larger issues of the day impinge upon our own lives.

During the war the late Archbishop of Canterbury, William Temple, urged the people in Britain and on our side to pray for the Germans and their allies. In effect he said: Do this for their sake, of course. They too are children of God. But do it also for our own souls' salvation. If we ever think that the righteousness of our cause can obliterate the tension between what we should like to do and what instead we must do, we shall have lost our souls. Such tension does not incapacitate us. If we must fight, we must. And we shall do it well. But let us not make a virtue of necessity, nor try to feel better by denying the tension.

The freedom from corrosive or vengeful hatred during the war on the part of the British people, despite extreme provocation which we in the United States did not know,

is a tribute to British character and British leadership. For it was Britain as well as Christianity which spoke in the Archbishop's words.

Summary

To deal with tension, we first distinguish between situational tension and inner tension. To the first we respond as a current reality, facing it, realizing that feeling it is itself a mark of sanity and realism. The inner tension, we tell ourselves, is also real, but its origin is not merely contemporary. Like dated emotions and warped perceptions, it is the result of past life experience. It is as real as situational tension, but the reality is of our inner world, its momentum carrying it on into situations where it ceases to be helpful.

It was once useful. It did not spring from the brow of Jove full armed. It grew up originally to meet actually threatening situations. Now the situations have changed, but we have become attached to it.

Tensions are symptoms, not causes. We can no more rid ourselves of emotional tensions by direct attack on them than we could cure an illness by attacking the fever which goes along with it. But a general understanding of the fever can help and stimulate us to more effective action in getting rid of the disease. So a general knowledge of how inner tensions arise, what they mean, and why they persist even when they are harmful, can similarly help and stimulate and encourage us to treat the underlying difficulties of which they are symptoms.

Like the fever, tensions represent nature's attempts at emotional homeostasis—restoring the equilibrium. They are signals of distress. But nature and our intelligence may not be sufficient to enable us to handle the underlying disorder or difficulty. Then there needs to come the friend or counselor or other agent of help.

What is needed becomes less frightening in itself if we know that the tensions, however painful or deeply im-

bedded, are there for a purpose. They protect us from breakdown by making our motor speed so fast that nothing can stop it. When the oil runs low or the bearings become worn, then the compensating system ceases to work, and we need to change the oil and replace some bearings. This may be a painful process. But it can be an immense relief and an effective stimulus to realize that the motor itself is still sound.

Knotty Conscience

Now the Spirit expressly says that in later times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons, through the pretensions of liars whose consciences are seared, who forbid marriage and enjoin abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving.

PAUL'S FIRST LETTER TO TIMOTHY

Conscience, and particularly bad conscience, can be a gift from heaven; a genuine grace, if used as a superior self-criticism.

CARL G. JUNG

CHAPTER SIX

KNOTTY CONSCIENCE

CONSCIENCE comes in two models.

The first, we might say, is part of our standard equipment—what we acquire in the assembly line of early childhood. As a small child we got this original conscience by soaking it up from our environment in the same way we learned to talk or to have good table manners. As the child prodigy is reputed to have said:

My standards may be biased,
And my conscience on a slant.
I may be anti-social,
And my discourse full of cant.

My motives may be hostile;
Real love no doubt I lack.
Who knows that I am not the kind
To stab you in the back?

It's likely that my character
Is bad as bad can be.
But this, although it be a fact,
Is no concern to me.

For I'm a little mirror;
I reflect society.
Specifically, I angle back
What Mother makes me see.

I follow all the standards
That the old folks give to me.
This makes living very simple—
No responsibility.

The fact that I'm a genius
Makes me know at times they're wrong.
But if they knew I knew it,
It would be—childhood, so long!

This original conscience we call "knotty" because it usually needs to be unraveled later on.

The second model—the improved or custom-built conscience—is what we may aspire to in the conscience line after we have begun to unravel the knotty conscience. Adults are mature to the extent that they have it. This we call the "ethical conscience" and it may be capable of guiding us to responsible and creative living.

How Conscience Develops through Social Demands

When a baby is a few months old he makes many kinds of sounds, covering a wider range than is true of any adult language. He stumbles on the fact that different sounds bring different results. Before long he finds out that "goo" or "wug" or—brilliant genius—"Da Da" bring responses which he likes. However, another sound may be more effective when he is hungry. This impulse to utter a wide range of sounds appears in human beings to be native and not learned. So far as is now known this is in contrast to the behavior of all other animals. In the human learning process social meaning is built into the "babbling" which is native and unlearned.

As it is with speech, so it seems with conscience. The impulse or tendency to evaluate, to decide among values, to call this good and that bad, seems native and unlearned. But just as we learn what sounds bring the desired result, so we learn in early experience which actions and thoughts are proper and which are improper, which are the things to do and which the things not to do.

We may carry the analogy of speech and conscience one step further. If the young child were in Germany or Russia or China, different sounds would be required to produce the same effect; but this fact of course does not occur to the child. As he learns a particular speech, he takes it for granted. Even the child who is taught two languages from early days follows essentially the same course. He finds that there are two ways to say something instead of one. But beyond that, he takes language as much for granted as the one-language child. And in the same fashion, the small child takes for granted the particular mode of behavior he happens to absorb. He has no way of knowing that there are any other ideas of what constitutes proper social conduct.

Let us now take a close-up view of a child in the process of absorbing her original conscience. Helen Bunting is an only child, of primary school age, although her parents are well along in their forties. Both are professional people who put off marriage and children while completing their long education and getting started in their work. As parents, they are over-protective. Their pet phobia is germs. Until she was more than three, Helen was permitted only the most casual and rigidly supervised contacts with other children. A slight cold was considered a major catastrophe, a blot on parenthood. Helen's body was the object of concentration from morning until night. But Helen herself received little attention.

From three and a half to six, Helen was permitted a little play with other children. She had previously had so

little of the usual give and take with other children that, when another child reached for her toy, she struck out to hurt. Her mother stopped her at once. That was not nice, she said. This was exactly what mother had said when Helen got her dress dirty, when she talked back to mother, when she said she did not want her lunch, and on all occasions when she was not fulfilling mother's expectations.

Next time a child approached her toy, Helen started to strike out, and then stopped. Her mother had leaned forward, prepared for the usual reprimand. It was not necessary. Sensing Helen's attitude, the other child moved away. Helen went on playing. This process continued. Eventually, Helen could no more think of striking another child, under any circumstances, than she could of hitting her mother. These things were just not done.

When Helen started to school, mother was not there. A school mate pulled Helen's hair, and she could only cry. Another snatched her drawing book, and she could only sit sad and silent. When called on in class for the right answer which she knew, she stumbled and stammered and could not get it out.

We can see what has already happened in Helen's life. She was first restrained by her mother from hitting, no matter what the circumstances. Soon she anticipated the reprimands and told herself not to hit regardless of how she felt. It was as if she explained to herself that, after all, she did not *want* to hit. Then that she had no *right* to hit. And, in the last stage that we have seen, that she was bound to be wrong if she responded with even the appearance of aggressiveness to anything.

Helen's particular knotty conscience has now developed its essential form. Every time she meets a situation which calls for aggressiveness in any degree, something tells Helen that she is bad. The word "bad" has nothing to do with it. Helen's parents were particular never to say "good" or "bad." But Helen learned to draw judgments of

bad on herself in a wide variety of situations. She also learned to protect herself after a fashion by being smug, looking down on other children who did not take for granted the same things she did, such as the danger of germs.

This process of formation of the original conscience is sometimes called "introjection." That is, something is thrown or pushed into the child, who then treats it as his own. Something which was first external to him becomes internal. He thinks of this not as "it" but as "me."

There is not anything reprehensible or evil about the way in which conscience develops. Not only is it necessary for the development of any society, but it is potentially useful for the person himself. Suppose we did not have this ability to introject. Then, if a boy wanted to steal and his mother wanted him not to, she would have to stand over him constantly to see that he did not. There would be no possibility of his learning not to steal so that he could turn his attention to other matters.

It is plain that the restraints which make possible any social organization would not exist without the power to introject or internalize. And indirectly, since it is the social matrix which makes human personality possible, the absence of this power would also mean no personality.

Furthermore, the loss of this capacity to internalize would mean the child could never take anything for granted. He could not even speak, for he would never be able to take for granted that this sound meant this thing.

The development of the capacity to internalize may be linked with the fundamental capacity for initiative and self-direction. A small boy, for example, has been getting a bath every day. His mother or father gives it to him,

putting on the soap, then seeing that it is washed off. There are toys in the tub, the child splashes, and it is a happy play time for all concerned. The boy has not been pushed to wash himself. He likes to have father or mother bathe him.

One day his mother gets him in the tub, and then remembers she has left something on the stove downstairs. She tells him this and says, "Here's some soap on the washrag. Show me how you can wash yourself when I come back in a minute." When she returns, he stands up proudly and says, "Look, Mommie, I washed myself." And, apart from his face, ears, feet, and back, not to say the under side of his arms and the back of his legs, he has. Mother glows, not too incandescently we may hope, but enough to show her approval of his initiative. When father comes home mother says, "What do you think? Bobby washed himself today." Daddy expands, and all are happy.

This is constructive internalization of social or outward expectations. What makes it constructive is that the real focus of what the child internalizes ("I am good because I can do this for myself") is initiative in his own life, and not compliance to superior force ("I am good because I obey").

The tragic fact is, as Freud first pointed out so clearly, that the internalization is seldom like the bathtub and much more often, in principle, like Helen Bunting. The main difficulty is, in other words, not with the process of internalization itself, but with what is internalized and the mood in which it takes place.

The child experts now tend to believe that the mood or spirit in which early training is done is usually more important than the content.

For example, it would not be the best child rearing to force a child's toilet training before those particular nerves and muscles become properly hooked up so that the child is ready to learn. But a mother might wait until that time,

and yet by her attitude of blaming him for mistakes, do a worse job than another mother who, in more casual mood, made the error of starting her baby too soon.

The child started too soon will internalize the virtue of toilet control out of proportion to its proper significance in life. But this may mean less harm than comes to the other child, who learns to associate anything less than perfection with badness.

This brings us to the old question of restraint and discipline. When and how should parents clamp on the lid, and when should they let children run free and unfettered?

Only recently there was a movement to take away restraints altogether. It was argued that when a child cannot express himself he cannot grow, and that if we concentrate on taking off restraints the child will find his own way. This view is only a half truth. For, as we have seen, it is not so much the restraints which do harm as it is the mood and tone around those restraints.

A child who receives genuine affection and is respected for the person he is can take restraint on many things without inner conflict. We can go even further and say that a child who does not have reasonable restraints put on his behavior is, in effect, being asked to undertake self-direction and responsibility for things in his life for which he cannot yet be genuinely ready. A child feels real security in sensing that he will be restrained if he approaches danger without recognizing it.

But let us be clear that we are not swinging the pendulum back to birch rod days. Whether the child knows why or not, whether he can understand an explanation or not, he must be kept firmly and externally at first from, for example, crossing automobile streets without looking. This is a service to him, and contributes to his emotional security if done firmly and not naggingly or hesitantly.

But suppose he says, "Mommie, I'm not going to cross streets without looking, but I can think about it." Will his mother give him a right to his fantasy? Will she rob it of its power by accepting it as a fantasy? Or will she strengthen it by giving the child a lecture designed to drive the fantasy out of his mind altogether?

Actually the child's fantasy is not likely to occur with regard to crossing streets. It will more probably have some connection with something the child fears or dislikes. For instance, the child can legitimately be taught that it is not the thing to do to hit Daddy. But this is different from making him feel guilty because he thinks of hitting Daddy, or sometimes wants to hit Daddy. He should have as good a right to get mad at Daddy as Mommie has, and he can say so if he likes, but no hitting. This is not a fine distinction. It is fundamental and basic. The discipline is applied to the child's behavior, but he is not made to exclude feelings from his personality which are actually there, whether they are good, bad or indifferent.

If the child's conscience is developed as a regulator of behavior, he can learn without much trouble not to hit his father, while he does not feel compelled to push entirely outside his range of perception the inner fact that sometimes he does want to do so. Far less strain is then put upon his capacity to integrate his personality. In the long run, real strength and vitality of character is proportional to one's capacity to assimilate a large area of his experiences and feelings. He does not have to like them all or act them all out, but he accepts them in the sense that they are perceived as related to him and not foreign.

We have been looking at how the original conscience develops as a result of the social demands from outside which come to the child through his parents. The purpose of the process is to socialize the child, so that he can take for granted what his family takes for granted.

How Conscience Develops as Self-Protection

But there is a second element in the original conscience: a self-punishing tendency. This sounds strange, and it is harder for common sense to understand than is the mere fact of internalization. We are chiefly indebted to Freud for calling its importance to our attention, even though psychologists today are by no means in agreement as to its meaning. What follows is my own interpretation of what it means.

This self-punishing aspect of the original conscience usually shows itself to us as a child exaggerates what he has been taught. Edward, aged five, for instance, has been put to bed at seven o'clock. He has had a pleasant bath, a good supper, the reading of two stories with his mother or father, and some hugs. But he keeps coming to the living room, once for a drink of water, then to have someone turn on the bathroom light, and on other pretexts. Finally, mother says sharply, "Now, I want no more of this. It's past your bedtime, and you know it. You stay in that room or I'll lock your door."

It is clear to us that what mother wants is for Edward to get in his room, stay there, and go to sleep. She will be happier if he decides to do this on his own, by internalizing her expectations, which are, after all, reasonable, than if she must continually exert authority. That is, the better the introjection process works, the more pleased she will be. We see it this way, but the chances are that Edward does not.

This particular Edward began to cry, ran back to his room, shut the door, tried vainly to lock the door from inside, turned out his light, and began to cry in a forlorn way. When his mother approached, he said, "Go 'way. I don't want you." When she came back a few minutes later, the weeping still continuing, he repeated this and said, "I'm naughty." She went into his room, hugged him, told

him *he* wasn't naughty, but it was time for him to go to sleep. Slowly he stopped crying and went to sleep. But his mother remained troubled. Of course not all children precisely repeat Edward's behavior. But something of this exaggeration of outward demands appears to be fairly general, even if in different degrees.

What can this mean? For a time psychologists tried to understand it entirely in terms of the actions and attitudes of the parents. If mother had spoken less sharply, been less angry, the child would not have responded as he did. But this does not seem entirely true. Children have acted this way whose parents never raised their voices. Of course harsh attitudes by parents can make it much worse. But the explanation must be sought in the child as well as the parent.

I believe we get light on the question by asking: What is the purpose of this behavior? The answer seems to have something to do with protecting the child's selfhood and individuality. Suppose that, instead of weeping and exaggerating as he did, Edward had turned from his mother's sharp reprimand and gone immediately to bed with no inner feeling of frustration or resentment of any kind. That would mean he was socialized, but at the expense of selfhood. He would be finding his way on the social scene by mere conformity. His conscience would be a mere imprint of something outside, or a slate on which his parents had written.

What alternative is open to Edward? He may rebel openly to some extent, but he is too small and powerless to do this for long. In addition, he is inclined to think his parents really right because conscience development has been going on since he was born. His problem, then, is: How can I maintain my sense of individuality and selfhood in spite of the necessity of internalizing what is proper and improper as my parents teach it to me? If the resentment cannot be directed outward, it can be directed

inward. If rebellion cannot be open, it can be secret. If the demand cannot be ignored, it can be nullified by being overdone.

The self-punishing element in the original conscience seems, therefore, to be a blind attempt to protect integrity and individuality in face of the necessity to internalize and make one's own the demands that come from outside. Its original purpose is therefore good, in the same sense that the purpose which first created a dated emotion or warped perception is good. But the results are something else again.

We all know the man who works so hard that he is jittery and unhappy when he attempts to take a vacation. Or the student whose parents would be happy if he got through college decently but who drives himself to get nothing but A grades and considers himself a failure if he does not. Or the mother who is constantly distressed at her inability to keep her house in apple-pie order in spite of three small children. Such people have continued on into adult life an unusual amount of the self-punishment tendency whose original purpose was to maintain their integrity and individuality.

Original conscience development, then, seems to proceed through two related processes, in a kind of check and balance system. On one side, demands from outside are internalized, made one's own, for the inherent purpose of socializing the child. The danger of this is in utter conformity and the extinction of individuality. On the other side, the demands from outside are exaggerated, so that the inner demands exceed those from outside. In following the inner and exaggerated demands, therefore, the inherent purpose is the protection of integrity. The danger of this is that it puts in jeopardy the very self which it is trying to protect. Both processes are blind. They may overshoot the mark either way. They may become fixed and continue into adult life.

How Conscience May Hinder Growth

It is important for us to realize that conscience, in this original sense, may well be knotty. What we have been taught to take for granted may itself be subject to criticism, that is, we may introject the wrong things. In addition, we may introject too much and too tightly.

The story in the novel, *What Makes Sammy Run*, is a graphic illustration of how wrong and self-defeating the primitive conscience may be. Sammy is a neglected and unloved East Side waif who has to learn everything the hard way. He gradually works himself out of his environmental chains, enters the motion picture business, and becomes a glittering wordly success. He is presented as completely ruthless and unscrupulous, succeeding in his life goals, but always vaguely uneasy and unhappy.

Greedy, grasping, utterly preoccupied with his own immediate advantage, Sammy is not, to put it mildly, capable of much social responsibility. It appears that he is totally without conscience. But it seems much more true to say that Sammy had a conscience, and a very rigid one at that, but that it was anti-ethical in character.

Conscience in general is not necessarily either right or wrong, good or bad. Those qualities depend on its content and mood. Suppose that Sammy had been able to look with fresh eyes at one of his women friends or business competitors. Suppose he had not been able to take for granted that the thing to do, automatically and without question, was to make a sexual approach to every pretty girl and to cheat, within the law, every business competitor? If so, he could not have acted as he did. What made possible his complete ruthlessness was not the absence of conscience but a highly rigid conscience with very unsatisfactory content and a horrible mood.

In early life Sammy had been denied love, security and material things. He learned that, if he grabbed, he could at least have something. He perfected the cleverness of

his grabbing, and grabbing became second nature. He learned prudence. That is, grabbing became more efficient if it were done so the other fellow could not hit back.

What Sammy learned, and came to take without question and entirely for granted, was that the way to live is to grab. This then became his conscience. He became utterly unable to see any mutuality in a relationship with another person. His conscience, a knotty one indeed, always got in the way. Part of the novelist's skill is in suggesting throughout the book the deep under-current of frustration and unhappiness in Sammy despite his achievement of the goals to which his knotty conscience leads him.

Is the knotty conscience good or is it bad? That all depends upon the mood which goes along with its internalizing, upon its content, and upon the degree to which it expands or submerges the basic initiative and integrity of one's personality.

Hardly anyone develops a conscience without at least a few knots. We have seen that without the ability to form a conscience we would be less than human. And we can conclude that conscience would be all asset and no liability if all parents were loving, inwardly secure, capable of give and take, understanding of their dated emotions, relaxed and able to see straight. But since that is rather a tall order for most parents in our society, we do well to stop blaming parents or civilization. Instead, we can try to understand the factors involved so we can go to work at the points where results may be obtained.

How can we go to work unraveling our knotty conscience? The initial step is in recognizing just what our own original conscience is and how it is still operating. We may see that the original conscience acts like a dated emotion.

Look, for example, at Stephen Painter, who has always been ardent about anything in which he was interested, in such a way as to be contemptuous of any who took a different view. Without going into the specific life experiences which have produced his attitude, we can know that he did not develop it out of sheer perversity, but as a protective device under severe stress.

The fact remains that he has never changed this fundamental outlook. When in college, he was a flaming socialist. Later he cooled on socialism, and became an ardent champion of a particular notion of freedom. He was intensely critical of any who challenged the all-embracing panacea of freedom as he defined it, just as he had previously been of those who thought socialism would not answer all the problems of the world.

In his fifties he turned to an intense and preoccupying interest in a religious cult which gloried chiefly in the prospective damnation of everyone else. On the face of it, these three interests appear quite different. Painter, when concerned with freedom, was contemptuous of his previous interest in socialism. When a cultist, he was bitter about freedom.

We can see that these interests are, inwardly and psychologically, identical. The change is only in externals, not in fundamentals. It was essential for Painter, when preoccupied with *freedom,* to reject categorically everything about *socialism.* If he did not, he might have to see the connection between his attitudes toward them both.

Painter's swings are attempts to solve his difficulties. But we can be skeptical of his own explanation that, whereas once he was blind, now he sees. Further, we can predict that, unless something happens to make a real change in his conscience and not merely in the things to which it becomes attached, he will get a wholly new interest every few years even if he lives to be a hundred.

If we were Painter, our first step in untying the knotty conscience would be admitting to ourselves that this acts in us like a dated emotion.

We do well to be aware of the difference between a general knowledge of knotty conscience development and the actual process of untangling our own knots. So long as we realize that the first will not magically perform the second, the knowledge may be of great value.

One of the chief difficulties which arises out of the knotty conscience is that we sometimes overdo the unraveling, just as we may have overdone the knotting originally. Confronted with a particular situation with which it torments us, we may cut through it in action. Then, finding that the heavens did not fall, we rejoice in being released from our former compulsion, which is as it should be. But we may also tend from then on to be scornful of any such feeling in another person. And we may dull our alertness to the other, or ethical, conscience.

Jonathan Winter, in his adolescent and early adult years, became deeply concerned over the economic injustices of our society. He resolved, so far as possible, not to increase them by his own actions. In him attention became focused on the money which went through his hands. Every dollar that he earned beyond a certain amount made him feel guilty. He would have been happiest if his needs for food, clothing and shelter could have been met from his work without money having to pass through his hands in the process.

His view represents, as we can see, a somewhat naive conception of money. He confuses the medium of exchange with those qualities of ruthlessness which so often make the traffic in money and goods destructive of human life. There is nothing wrong with Winter's basic concern for economic justice, and it may well have something to do with whether he or others get too much. But to feel guilty because he must have contact with the medium of exchange means that he has a knotty conscience in the matter.

If he is to become an adult in our society, if he is to marry, rear and educate children, and assume a place in

the community, he must come to terms with a money and not a barter economy. He does need release from the kind of feeling he has about money itself.

Jonathan Winter secured that release, but at a price which would have been unnecessary if he had better understood what was happening in his inner life.

At the time he wanted to get married, he had an opportunity to make a modest sum of money through perfectly honest means. The amount was enough to assure that he could marry soon. Though feeling guilty, he took the opportunity. To his surprise, the feeling of guilt began to recede, and almost disappeared. Besides, he was happy as a young husband. As he reflected on his past qualms, he decided he had been over-scrupulous to no purpose. Look at the fine things his legitimate action had brought him. Why had he ever felt guilty? He never would do so again.

So Winter seized the next opportunity for a deal and the next. The deals remained legal, but not always harmless to the lives of others. Winter became an advocate of "business is business." He scorned those who had scruples, so long as one stayed within the law.

Winter had unraveled his knotty conscience all right, but in the process he lost ethical concern as well.

If Winter had been able to understand that what held him back, as a person, was not his concern for economic justice but his artificial association of this with having even small amounts of money pass through his hands, he could have proceeded with his business career to his own advantage and without utter conformity to the mores of "business is business." He did not see this, and got no help in seeing it. Therefore, the one way to get along at all seemed to him to be to cut out all concern.

If the solution of any problem, or the untying of any conscience knot, decreases our ability to solve the next problem, or dulls our sensitivity to the real problems of ethics, then we have made a doubtful gain. If our problem-solving capacity is lulled to quiescence through mis-

understanding of how we have solved one problem, then our progress is illusory.

Conscience and Morals

The Latin word from which "morals" is taken is "mores," which means customs or accepted rightnesses. It is no accident that the ordinary connotation of "morals" is something negative, something which destroys fun, something oppressive. Deeper than any particular ideas of right and wrong is the suspicion that following merely the course which is established as proper may cramp us and oppress the self-discovery which is our basic act of creativity.

The impression is similar to that which the child gets if his parents imply, "Do this and not that. Feel this and not that. We know best. Don't ask why. There is nothing else." The child would feel less than a person, only a unit in a collectivity, and not self-initiating. Whether or not the experience of the race showed the wisdom of the particular mores to be justified would be a secondary question. The mood would be repressive, authoritarian, a denial of human personality in its full sense.

There is of course another meaning of morals, which we imply when we speak properly of the "moral law." It can mean a different order from morals in the sense of social pressures as the exclusive standards of what is and is not right. It can mean something of great importance, a statement about the intention of the Creator for what human relationships and human growth should mean. God sustains this, but not that. In such a sense, we can never fully know the moral law. We can know something of it. But we read it humbly, and from a perspective broader and more comprehensive than what happens to be the morals of our particular neighborhood, social class, country, or society.

Morals are not bad. But in terms of promoting full human growth, they are not necessarily good. We may

go further, and say that the process of morals-formation is nearly the same thing we have meant by development of the knotty conscience. Without a capacity to develop morals, we, as well as society, would suffer. Morals-development does not need to be repressive. But knotty conscience, and therefore morals, often tend in our society to kill the initiative which is required for any ethical achievement, any rise to a higher level of conscience.

The prophets of history have, after all, been more violent against the inadequacy of existing morals than have the libertines. They have not only criticized the content of the moral codes and the actualities of moral conduct. They have attacked even more bitterly the oppressive and constricting spirit of the codes and the hypocrisy of the conduct. They have not been against the "law"—conscience, morals, tradition—but they have wanted to divorce its meaning from that which they considered more fundamental. He who had the more basic thing would not need the restraints of the law. He would not disobey the law, except better to express its basic intention, but he would not pride himself on his goodness merely because he did not disobey the law, any more than the libertine could think he had got beyond the law's influence by violating it. This is St. Paul's message on law and spirit, translated into everyday terms.

The Ethical Conscience

We have touched at several points upon the second concept of conscience, the ethical conscience. The theologian, Paul Tillich, speaks of the transmoral conscience. The psychoanalyst, Erich Fromm, refers to the humanistic conscience. That is, says Fromm, "the voice of our true selves which summons us back to ourselves, to live productively, to develop fully and harmoniously—that is, to become what we potentially are." These concepts are not identical, but they are very similar.

In *What Makes Sammy Run* we saw a knotty conscience, rigid, and with perverted content. But we also saw in the writer's story of Sammy the subtle suggestion of that which prevented him from getting satisfaction out of following his knotty conscience. He is not transformed, but the voice that whispers to him is both higher and deeper than that which he heeds. It is the voice of his ethical conscience. If it cannot succeed in getting him to see human relationships as they are intended to be, with mutual creativeness and personal productiveness, at least it can prevent him from glorying in using them only for exploitation.

However unhappy and unfruitful a man's life may become, and however much he may want to find something better, there are always chains which try to drag him back from cure or improvement. These dated emotions, warped perceptions, emotional tensions, and knotty consciences all operate as chains. They all have meaning. When they arose, they had purpose. They evidenced the unconscious wisdom of the mind, the personality's automatic efforts to protect itself.

But there is more in human beings than these chains. Men can be transformed, if not completely, at least enough to turn uselessness into productivity, drifting into creative expression, thoughtlessness into concern, and misery into happiness. They do it through counsel or the other ways of getting help. They do it through authentic experiences of religious insight and fellowship. They do it through the healing power of friendship. They do it through artistic creation of many kinds. The wonder is not that so few do undergo such transformation. The remarkable fact is that, despite the pains and difficulties of the process, there are so many.

The reason for this is closely related to Christian thinking about God, especially God as the Holy Spirit. The Holy Spirit is God as He brings His love and His power into our lives to help us break through life's bottlenecks.

In our ordinary, everyday, private senses, we would

shrink from psychotherapy, exposing ourselves to ourselves with another person and undergoing the resulting suffering. We would find it impossible to permit love and friendship, with mutuality up and the bars down, to give us shocks as well as pats on the back. We would lack the courage to move toward genuine personal religion, and instead would sink back into a religion of authority or no religion at all.

Yet all these things can happen. Ordinary, everyday, private senses do not exhaust the limits of human experience. Psychotherapy, friendship and personal religion all do transform men. Many endure the transitional suffering which they bring. How is this possible? Only on the hypothesis that under certain conditions in life new strength is available which is not of our conscious making. Its source Christians consider to be the Holy Spirit, God acting in human life.

The deeper potential self within every person has dynamic motive power. Its thrust outward to new levels of relatedness is what we call the ethical conscience. It may or may not be related to the original conscience. But it is no accident that both these realities bear the same name. On the face of it, they look much alike. They contain an element of the unquestioned, that which seems beyond examination. Both are powerful, and neither is entirely within consciousness.

But here the resemblance stops, unless the knotty conscience has been the ethical conscience from the beginning, which is usually true only in small degree. The knotty conscience, like the dated emotion, is purposive but blind. It stands on itself, is reactionary. It contains no principle of self-correction. In contrast, the ethical conscience is progressive, stands on the deepest reality of the inner life, and its whole purpose is corrective. Every man has them both, whether he knows it or not, and whether the voice of his ethical conscience has been so unheeded that he does not believe in its existence.

"The Voice of God"

Conscience has been called the voice of God. This is an exaggeration. God and the Holy Spirit are beyond even man's deepest self or his ethical conscience. But the intention of the statement is accurate—man comes closest to God as he comes closest to following his ethical conscience. For as the Creator has made him "in his own image," to use the Biblical metaphor, man who denies that image of what he was created to be denies thereby both his deeper self and God. Augustine said, "Our hearts are restless until they find their rest in thee." Our true self is submerged, and our ethical conscience is repressed, until we heed the reality of the inner self and the motivation of the ethical conscience and strive after those things which make us at the same time truly human and children of God.

What we have called the true self and the ethical conscience, religious thinkers have often linked together and called "spirit." If we look, with this understanding, at the Bible, we may be struck with the depth of some of the old references which may have appeared trite. "Renew a right spirit within me, O Lord . . . It is the spirit that quickeneth . . . Walk not after the flesh but after the spirit . . . The spirit itself beareth witness with our spirit, that we are the children of God."

There are tremendous pressures upon us. We know that this is so, even if we are prone to deny that they come from within us as well as from without. But there is also something immensely helpful on our side. This spirit cannot be appeased into doing our work, and undergoing our transformation, for us. It can work only with us, rather than for us. It can help us to untie the knotty conscience. It will go on speaking, even if we hear but a whisper or a mumble, until we turn the ear to listen to its words.

The ethical conscience is no substitute for our brains, for our suffering, or for our necessary sense of self-initiation. It is not a guide who dictates into our recorder how to be transformed painlessly in one easy lesson. But it insists. And if we can heed its voice, it can show us the broad outline of the way. It may be very nearly the voice of God.

Enterprising Freedom

. . . only that is free which acts according to the laws of its own inner being. . . .

F. W. J. SCHELLING

The content of freedom, intellectually regarded, is the truth which makes men free . . . that truth exists for the particular individual only as he himself produces it in action.

SÖREN KIERKEGAARD

. . . though life in its essence is the gain of intensity through freedom, yet it can also submit to canalization and so gain the massiveness of order.

ALFRED NORTH WHITEHEAD

CHAPTER SEVEN

ENTERPRISING FREEDOM

THERE was once a species of reindeer which lived in what is now northern Siberia. Before the glacial age, they developed very extensive antlers which were useful as a means of defense. When the polar ice fields began to advance, the reindeer were driven south. Instead of the treeless steppes to which they had been accustomed, they found themselves in dense forests. Their antlers proved such a handicap that the species finally died out altogether.

In his *Human Destiny,* Lecomte du Noüy says that it is man's use of freedom which has made possible his past evolution and will make possible any future development. Other forms of life did one of two things. Some of them failed to adapt at all to changing conditions, and died out. Others adapted so effectively to conditions, or to a particular change in conditions, that they were able thereafter to make only slight modifications. Adapted to meet a particular situation with the greatest economy of effort, their structure then stood in the way of their further evolution.

Freedom and Human Destiny

When early man lived under conditions of constant physical threat there were two courses which he might

have taken. He might have developed defensive devices for meeting the immediate threats most thoroughly, with the greatest safety, and with the least effort. He might have developed a shell, or wings, or talons, or the ability to give electric shock on contact. Such defensive devices might well have met the immediate situation more easily than what man actually did.

Instead, man relied on his intelligence. He rejected the greater speed of four legs and depended on his ability to outguess his pursuer. To elude a swimming enemy he would come on shore. To get away from a four-legged runner he would climb a tree. To escape from a large animal he could enter a narrow-necked cave. He became a kind of jack of all defenses instead of a master of one. He gave up the narrow defense of specialism for the greater long-run protectiveness of versatility.

The one specialty he retained was intelligence. But intelligence is not like the other specialties. All of them aim at the greatest economy of effort with the largest degree of immediate protection. In contrast, the exercise of intelligence demands effort, cooperation and initiative on the part of the exerciser. In relying on intelligence, therefore, man was not choosing one specialty of defense among others. He was renouncing categorically any defense, however easy or effective, which was not capable of modification in another possible situation. He was renouncing immediate certainty in favor of reasonable security over a longer period. He was rejecting the current protection of nature's "authoritarianism," and accepting the more comprehensive security of freedom.

Continuing to speak a bit poetically, nature seems to have offered two choices to all forms of animal life. On the one hand there is the certainty, economy and easy choice of letting nature do it. It is not far-fetched to call this authoritarian. It is as if nature said, "I will protect you with no effort on your part. I will take care of

you in full measure and running over, if you will give me your soul—your capacity to modify, to foresee, to deal with novelty, to exercise initiative." The birthright of freedom is demanded in exchange for a mess of pottage.

Man did not accept this offer. In the long drama of human evolution, his choice is not unlike that with which Winston Churchill confronted the British people. It is as if nature said to man, in commendable imitation of the former British Prime Minister, "If you choose freedom, I will promise you nothing but blood, sweat, tears, and toil. If you will take no shell, you shall often be crushed. If you walk upright, you shall be caught. If you accept no fur, you shall be torn by cold. If you rely on foresight, you shall find it a two-edged sword, as ready to shed your blood as your enemy's. If you choose freedom, you renounce forever the certainty of peace of mind."

Then nature added, "Freedom is of course your nature and your destiny. You must choose it. You may find in it new satisfactions not dreamed of by other forms of life. But you shall not have them without a price. You can renounce the security I offer, but you cannot do without security. You shall be condemned, or blessed, to seek it but never to cleave unto it. You shall never be able to rest content in your choice and yet you shall never be able to go back on it without destroying yourself.

"You shall not have the security and certainty that all the purposes of life are given, requiring no reflection on your part. Even I shall know only to a degree which way you shall move. If you will not obey me without question, you shall be compelled to deal with me both as friend and as enemy. You shall not even have the economy of regarding me altogether as your foe. You shall be within me but not of me. Freedom will give you blood, sweat, tears, toil, and a lack of automatic security."

Man did choose freedom. And having chosen its blessings, he is, as he often feels, stuck with it.

The Meaning of Psychological Freedom

Our point will be that the achievement of psychological or emotional freedom is essential, but that the meaning of this can be understood only if we consider the relation of psychological freedom to human freedom in general. We may begin by clarifying the meaning of psychological freedom.

Bertha Metzner was an example of the absence of psychological freedom. I saw her years ago soon after her admission to a mental hospital. So far as I know, she is still there.

Miss Metzner was the daughter of a mother who would have been possessive regardless of circumstances. But when Bertha's father and her one brother died in Bertha's early years, her mother's possessiveness became stronger and was altogether fixed on Bertha. It was all done indirectly. Mother seldom said to Bertha, "Do this and then that." Instead she would, for instance, say she did not feel well just at the time the dishes were to be washed, but would urge Bertha to go out and play with her friends. Bertha, sensitive to the indirect appeal to her nobility, would wash the dishes and have her mother go and lie down. Before she reached her teens Bertha had become in effect her mother's slave.

When Bertha became interested in boys, mother never attacked this interest directly. Instead, she would work over the boys individually and be subtly devastating. Of one she would say, "Yes, he's a charming boy, so thoughtful. Intelligent too. It *is* too bad his family is Irish." Of another, "He's very nice, and he has a good future ahead of him in his father's business. But with all that schooling he plans to take, it would be years before you could marry, and I don't believe in long engagements." This approach, plus all mother's tiredness and illnesses, effec-

tively cut Bertha off from the kind of contacts which might have resulted in marriage.

When she completed high school, Bertha wanted to work. Her mother had a smallish income, adequate for the household needs. More important, she considered that work "outside" was done only by girls of the lower classes who had to do it for economic reasons. When Bertha tried to appeal to her, mother said, "Why, of course, dear, go ahead if you feel you must. But I don't know how I'll explain it to Mrs. Reardon and Mrs. Jenkins." In effect, Bertha gave up trying to live any real life of her own. She maintained some outside interests and friendships, but of a casual or peripheral nature. Eventually she took satisfaction in knowing that everyone commended her devotion to her mother. When Bertha was about fifty, her mother suddenly died. Within a month, Bertha had a severe mental upset and entered the hospital. Had this shock come earlier in her life, the chances of recovery would have been much better. But by that time the pattern of dependence had gone so deep that the best efforts of the doctors could not help Bertha re-create her life.

In extreme form, we see in Bertha almost the exact opposite of psychological freedom. What she exhibits is almost as complete a picture of emotional bondage as our society permits when not complicated by economic need. She as a real person, with needs of her own, is completely rejected by her mother, but rejected in such an indirect way that rebellion becomes impossible. Not only does Bertha obey her mother outwardly. She comes to think that the very qualities in her mother which are in fact ruining Bertha are the most noble of her characteristics. Harry Stack Sullivan spoke, in such situations, of "identification with the enemy." Bertha's sense of her own selfhood, which must have been potentially present as it is in every person, gradually withered, the devotion to and dependence on her mother taking its place. When her mother died, there was no self who could grieve. The

most important part of her had died. Small wonder that the extreme panic produced psychosis in her.

Psychological bondage need not be so extreme, nor so closely related to one person or type of person. It may be more like the bondage of Clare as described in Karen Horney's illuminating book, *Self-Analysis*. To the outside world Clare was an unusually successful young professional woman. But conditions of her past life had produced a personality pattern which was compulsive and obsessive, that is, Clare was compelled inwardly to feel and act in certain ways even when these ways did not help her move at all in the direction of her professed objectives. Her compulsive pattern showed itself, among other things, in the form of compulsive modesty and compulsive dependency. Clare was as truly chained by these compulsions as Bertha Metzner was chained by her mother. That means that she was as little able to feel and act differently from her pattern.

Modesty as an admirable quality means that we do not have to be so preoccupied with our own status that we have to seize every opportunity to reassure ourselves about it. Compulsive modesty is quite different. It means that, when we are praised even for a real achievement, we feel inner horror unless we can immediately deprecate what has been said. This may show itself in various forms. In a ritualistic form we see something of the same process operating if a person says, "I haven't had a cold for a year. But I *guess I'd better knock on wood.*" It is as if his first statement might remind the gods or devils of his good fortune, and so he propitiates them by the wood-knocking. The compulsively modest person is not merely being prudent, minimizing his achievement so that someone else will add praise of modesty to his other virtues. He is made acutely uncomfortable until he can ward off the spell.

Compulsive dependency, as in Clare, was also quite

different from the normal dependency of two friends or lovers or of parent and child. In this each recognizes the immense importance of the other person to him, but feels his own essential selfhood lifted up and enhanced by the relationship. In compulsive dependency, on the other hand, one becomes attached to another person because one feels weak. The other person does not increase one's sense of selfhood but undermines it. What takes the place of selfhood is a sense of temporary relief that one does not have to seek it. It no longer matters if one feels weak. In the other one may feel, if not strong, at least secure because dependent.

Horney tells Clare's story, and also how she moved step by step to cast off these compulsive chains. The story seems to read slowly. We grow impatient at Clare. We ask ourselves: How can she be so stupid as not to see this man straight upon whom she has become dependent? Doesn't she see that she can never get along with him, or succeed in breaking with him, until she sees the fellow as he really is? Why can't she see that there's no harm in taking satisfaction out of real achievement? Why does she let this tension build up about whether she can do her job well? She always has. Why does she permit that curious blind dependency on her man friend to exist, when it makes her do things for him that are bad for them both?

Such questions show no great understanding of the process of helping someone to cast off psychological chains. But they are on the side of the angels. For the clearer it becomes to us that Clare is chained, the more strongly we come to feel that the chains could be taken off with profit to all concerned. When looking at someone else's inner life, from the outside, it is much easier to see the self-defeating character of the chains than it is in our own lives. We become more and more anxious, the more we visualize the chains, to have them struck

off, and to have Clare claim what is her rightful psychological freedom.

We may be struck by one more fact in Clare's story. She was immensely troubled by all kinds of decisions which she had to make. Should she write this article or that? Should she stay at home to see if her friend would telephone? Reading, we become impatient. What difference does it make one way or the other, we say to ourselves, if she would only act. Why stew around about these little things? Yet all the time Clare was oppressed by these little decisions, we see that the big decisions, which she should have made, were being made for her, by her compulsive pattern.

When she improved and gained insight into her difficulties, Clare was able to make important decisions on her own initiative. But because they did not carry with them the gnawing sense of worry that had formerly been attached to the small decisions, Clare was scarcely aware of them as decisions. She was freed from a preoccupation with decisions to an ability to decide without inner turmoil.

Harry M. Tiebout, a psychiatrist, calls this process "surrender." For a person like Clare has surrendered her preoccupation with decision, her underlying compulsive attitude toward life, and in exchange has a sense of liberation which is like complete relaxation or surrender of tension. It is as if she had struggled harder to break the chains, without success. Almost in despair, she relaxes the effort, and the chains slide away. This is of course merely a metaphor. The struggle cannot be by-passed. But when liberation comes, one feels as if the chains had slid down to his feet of their own accord, and not as if he had wrenched them away by main force.

It is interesting that the word "surrender" emerged in the discussion of psychological freedom, for religion has often used the same word to suggest the essence of

the process of inner transformation. Surrender in the sense of all high religions does not connote bowing and scraping before an Oriental potentate type of God. It implies relaxing the fruitless efforts one has made to avoid the claims of his own destiny.

Since surrender cannot be performed by a mere act of will, one tends to be conscious of the outside influence which has brought it about. What happens inside the person, however, is precisely what has been described in Clare. One surrenders to spirit and the ethical conscience and therefore, whether he so words it or not, to God the Creator and Sustainer of true Being. One surrenders whatever kept him from accepting his own destiny. He accepts his human birthright of freedom.

We can now see that emotional and psychological freedom means freedom from the power of dated emotions, of warped perceptions, of neurotic anxiety, and of a primitive conscience. It is another way of looking at the processes that operate within us, to constrict or release us, to maintain equilibrium or to break it up if it does not in fact balance.

The more free psychological freedom can be, the better. But let us be clear that we understand what this does and does not mean. It means that there is no dated emotion which we shall be the better for not understanding, no warped perception whose retention will improve us, no emotional tension we shall be healthier for hugging, no rigidity of conscience which, let alone, will make us more real human beings. It means that there is no inner chain which we are better for having if we could slough it off.

But psychological freedom does not mean a renunciation of basic emotional security. As we saw with dated emotions and warped perceptions, they were developed as useful emergency measures to meet emergency situations. They were purposive in their protection of the

personality. When the situation changed, and they were no longer in fact needed, they went right on functioning, causing difficulty where they had once solved it after a fashion. The personality's sensing of the security they once gave makes it cling to them long after their usefulness is over. We retain them for security reasons, and yet they threaten our present security rather than support it.

Emotional freedom, then, far from being a renunciation of emotional security, is impossible on a human level without it. As genuine inner security advances, the range of emotional freedom broadens. And as emotional freedom becomes more real, personal security from within becomes more solid. We do not choose to associate these things together. They are indissolubly connected.

Clare's dated emotions and warped perceptions and rigid conscience and oppressive tensions made her, at the same time and in the same degree, emotionally unfree and inwardly insecure. As her capacity to move toward freedom, toward dropping the chains, increased, so did her ability to feel secure inside. There was no point beyond which her liberation from inner conflict ought to have stopped. She would be happier, more creative, more productive, and more socially useful the further she moved in this direction.

But emotional freedom does not mean libertarianism, doing arbitrarily as one pleases. That is a mockery of freedom. Suppose that Clare had reached a point where she said to herself: I no longer need any relationships to people. Or in which she said: I will have not one man but many men, lots of them, all I want. In that event she would be demonstrating not emotional freedom, but for her a slightly new form of enchainment. For emotional freedom is relevant to something, and that something concerns what makes us human and social beings, who must live interdependently and mutually or not at all.

There is another possible misinterpretation of the char-

acter of emotional freedom. Setting it as a guiding star toward which to move, one may become so concerned with the goal that this concentration becomes an enemy of the reality. Suppose that Henry Jones, aged fifty, begins to come to grips with his dated emotions. He sees his nagging wife in a new light. Whereas before he was merely irritated by her, he now sees her as a victim and feels a new sympathy for her in her predicament. He tells her so. But far from making her feel better, this simply gives her a new subject for nagging. Now he is trying to use psychology on her. His insight has gone only far enough to make him self-righteous in his attitude toward her. Still chained in sympathy, he is unable to move on to love. Jones became preoccupied with his emotional freedom. He became compulsive toward any act or expectation which could be interpreted as a restraint upon that freedom. Instead of moving through the concrete consideration of his problems toward the genuine release of emotional freedom, he became obsessed with the idea of freedom and soon confused it with externals. This process is subtle, but it occurs often enough to deserve mention.

Human Freedom in General

Properly understood, therefore, emotional freedom and inner security go hand in hand, and are qualities of which we cannot have too much. But emotional freedom exists within a larger context of human freedom in general. It is possible to conceive emotional freedom soundly, and yet to have it all wrong because one does not treat it in this larger context or set of relationships.

Suppose, for example, that a person were moving toward genuine emotional freedom. Then let us imagine, as happened in Germany, that a type of political order arose which threatened all the hitherto-taken-for-granted bases upon which one had rested in building toward

emotional freedom. One might then have to lie, to steal, to resist, to be tortured, or to die in the face of the threat to freedom represented in the political order.

If emotional freedom were to have a chance to develop, the political order would have to be changed. Therefore, a view of emotional freedom as an exclusive value would be both naive and short-sighted. The man who lied or killed or was killed might in fact be much closer to emotional freedom than the man who warped his perceptions so as to find something good in an order like Nazism.

This relationship among the aspects of freedom is not difficult to see when we look at political and psychological freedom. But it is also true in a broader and more general sense. A political or an economic order are not the only things which can, perhaps in the name of freedom, establish a tyranny over the minds and hearts of men.

Any authoritarianism—be it of state, church, nature, or the mores—can do so. Anything which, in fear, denies to men a right to or recognition of the full extent of their freedom as human beings is of this character. Whatever discourages the full exercise of initiative, of self-responsibility, of running one's own life under God and in love of one's brothers, is tyrannous to the human spirit.

Psychological freedom must, therefore, be seen in the larger context of human freedom in general. This freedom is man's heritage. It is responsible for his evolution and for whatever humanity he possesses. Psychological freedom cannot be seen as something apart, as if it were divorced from political and economic and ethical and religious and other aspects of freedom.

If psychological freedom meant the development of a clear conscience in exploiting other people, when previously one had been inhibited, it would be illusory indeed. For this would be confusing lack of concern, or absence even of situational tension, with freedom. Such freedom

means the release of the essential self, of the basic and distinctively human potentialities.

Emotional freedom would also be illusory if one learned to exercise it in all areas of life but one, and there turned to an authoritarian solution. There are some pessimists about human freedom who believe that the best practical safeguard to freedom in general is to encourage loyalty to an authoritarian institution which is, however, not totalitarian. In this way, it is argued, people can get the dependency and security needs out of their system in a limited area, and then be emotionally free about other realms of life. This sounds like cynical realism. Actually, it overlooks entirely the indissoluble tie which binds together all the human freedoms into human freedom in general. It may be cynical, but it is not realistic.

There is always some danger that the idea of emotional freedom will suggest the absence of loyalties or causes to which one gives devotion. Since loyalties and causes do often take hold of men in such a way that they destroy self-direction and emotional freedom, is it not best to cut out the trouble at the root and beware of any loyalties, at least of any which are deep and intense?

This is of course a false question. The root trouble is not the cause, movement or organization, but the meaning which it has to persons. Nazism was evil in itself, with its exploitation of the German's need for status and dependency. So also was the inner meaning and quality of the loyalty which it evoked. We cannot say that the loyalty was good, but attached to a bad cause. The kind and quality of the loyalty, like the cause itself, was evil.

In a world in which general human freedom is threatened in many ways, there can be no emotional freedom which does not include loyalty to causes and movements and even organizations. If the cause is good, and if the otherwise emotionally free people have no loyalty to it, then they decrease the chances of realizing human freedom in general, and indirectly threaten whatever degree of emotional freedom they have already achieved.

Moving Toward Freedom

Can man move toward a greater capacity to use human freedom in general, which by definition includes using it responsibly for his welfare and that of his fellow-men? In the large, that is a question for the philosopher and the social scientist. But we have learned some extraordinary things about it from what can happen within individuals.

We might put it briefly in this way. The dated emotions, warped perceptions, rigid consciences, emotional tensions and all the other chains which experience puts upon later experience, all go much more deeply into the personality, and are much more difficult to eradicate, than we like to think. The theologian speaks of the depth of sin, while the psychologist refers to the persistence of patterns.

At the same time, we have a weight of evidence to suggest that the old patterns can be changed, that the old chains can be sloughed off. The ethical conscience will beat at the door until it is heard. The voice of the ego, said Freud, is a very small voice, but it is persistent. The tensions will rise until, if necessary, they break our old organization entirely in order to force us to look for a more satisfactory pattern. The inner therapeutic forces upon which we can rely are even stronger than the obstacles, and even deeper within the personality and ultimately more persistent.

These new realizations, of the greater depth both of evil and of good in human life, do not in themselves tell us whether this person or that can be helped or changed. We can never know in general, but only in particular, the relative strength of these forces within him. If his particular experience has been too overwhelming, his dated emotions have become too crystallized and his perceptions too warped, then in practice we admit that he must go his way suffering and untransformed. But granted the conditions in which help can be given, the astonishing fact is the number of persons whose crea-

tive and freedom-inducing inner forces are able to take hold of their particular chains and slide them off. The Spirit still moves mightily.

When we turn to the larger question, of the chances for human freedom in general, we must give a similar answer. We cannot know. In the twentieth century we thought that the barbarous authoritarianisms of the past were gone forever. But no century has seen such overt denials of human freedom in so many areas and on such a wide scale as the twentieth. At the same time, no century has experienced such a tremendous upsurge of movement toward human freedom as ours.

It is our faith that the second is deeper, more basic, closer to the will of the Creator, than the first. But we are no friends of freedom if we insist that personality can easily be transformed, that evil is merely outworn good, that we need to conform to the wave of the future, or that all we need is to stop worrying and start living.

Personality is difficult to transform. Much evil (like dated emotions) is outworn good, but certainly not all. Understanding its origin may make it easier for us to minimize its influence, but it makes that influence no less harmful so long as it is in operation. The wave of the future may be another name for the authoritarianism of nature which man rejected when his long trek toward freedom's realization began.

Psychologically, our adult freedom begins with a recognition of how we are determined. It commences when we cease wishing that we could rid ourselves of this or that symptom but continue to deny the reality of the cause that lies beneath the symptom. It begins when we see that, the origin being what it is, the symptom is inevitable. We learn to deal with a dated emotion by recognizing that it has bound us. We move toward freedom by perceiving our chains. What can then result is not negative or empty but enterprising freedom.

The great Danish theologian of a century ago, Sören Kierkegaard, asserted that freedom and anxiety were two sides of the same coin. We can now see the deep truth in this statement. Our religious anxiety—not our neurotic anxiety—arises when we see the true human situation with its partial isolation of every human being from every other, and from God the source of all being and value. But a courageous acceptance of this anxiety deepens our understanding of ourselves, our fellow-man and of God. So freedom is no mere privilege. It can be exercised only if we face our real situation, including whatever be our chains. We must achieve the capacity both to exercise our freedom and to face our religious anxiety. The more we do so, the more truly human we become.

As Paul wrote to the Galatians, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." The freedom offered by high religion is the freedom to accept one's true human destiny.

Seasoned Sex

. . . the two shall become one flesh.

THE GOSPEL OF MARK

Love is not merely a mutual gratification and compliance; it is a higher form of self-actualization, a challenge to develop both oneself and another. . . .

KURT GOLDSTEIN

CHAPTER EIGHT

SEASONED SEX

THERE are two senses in which sex may be considered "seasoned," either as having a spicy flavor or as relating to people who are old enough to be seasoned. This discussion will refer to both meanings.

When hearing people over forty or so talk about sex, I sometimes wonder whether they are secretly putting a label on the subject that says, "For Young People Only." Rarely considered is the fact that sex for non-young people may have something which is beyond the capability of young people.

How often do public discussions of sex assume a negative tone, as if to minimize the spice or seasoning which should go hand in hand with wholesome adult sex development. Quite the contrary, I believe that the real seasoning in sex is something which can and should be developed as we mature and grow.

Sex and Personality

The remarkable studies by Alfred C. Kinsey and his colleagues unintentionally play into these misconceptions. They point to the peak period of sexual intensity in men as being not in the twenties or thirties but soon after mid-teens. The fact is quite true. But it is a mistake to assume this to mean that the peak period of satisfaction

from sex comes in mid-adolescence. Kinsey himself makes no such error.

If such an interpretation were correct, then we might also say that the greatest satisfaction in eating must come in the baby's earliest days, when he eats more avidly and frequently than he will ever do again. Intensity and satisfaction on a human level are entirely different qualities.

The Kinsey studies are confined to the facts of overt sex behavior. They indicate more than once that sex is more than that. Despite these warnings, there has been a tendency for many to conclude that sex is overt behavior and little else. Even though Kinsey foresaw this danger and in part guarded against it, he has unwittingly contributed to the already prevalent but false notion that sex is an area of life rather than a function of personality.

Sex attitudes cannot be understood, dynamically and from within, if considered as something set apart from the rest of our personality. A man whose basic attitude or approach to life is greediness will have such an outlook also in relation to sex. But this will not tell us whether he has sex contacts, how often he has them, or anything else about his overt behavior.

A woman with many inner problems may nevertheless have excellent orgasms. The latter fact does not prove she has no problems. Conversely, a wife who has difficulty with orgasms may be well adjusted in her attitude to sex and other things. If she had a frigid and withdrawn type of attitude to all human relations, we would naturally expect such an attitude in relation to sex as well. But we cannot assume merely from the facts of overt behavior that we understand what the behavior means to the particular person.

A priest dedicated to chastity can have as normal an attitude toward sex as a married man. A woman devoted to teaching can possess as wholesome an attitude toward sex as a wife and mother. We take care, then, to realize that the relationship between sex and character is one

of basic attitudes rather than of external behavior standing off by itself.

This basic fact about sex is of great importance. If we are not clear about it, there are many ways in which we may be tempted to treat sex as merely something apart and by itself. We may handle effectively and casually any other questions asked us by our children, but not know what to say or how to say it when they ask about sex. We may read a volume on the sex side of marriage, and then treat the techniques of sexual intercourse as something set off from our feelings about ourselves and each other. Sex attitude as an aspect of the patterns of character is important.

Sex and Social Pressures

Perhaps the most significant data of the Kinsey studies thus far are the insights on the different sexual attitudes and practices which tend to prevail in different social or educational classes. For example, the college educated group of men tends to be tolerant of masturbation but to take a serious view of premarital sexual intercourse. In contrast, the grade school educated group is inclined to consider masturbation as unnatural but premarital sexual intercourse as inevitable and therefore not really wrong or taboo.

Nudity in the home is widely accepted in the college group, but frowned on by the grade-school group. Young men in the group whose education stopped with grade school tend to be unfaithful to their wives in the early years of marriage, but to settle down later on. College-educated men, as a group, tend to be monogamous during the early years of marriage, but to begin or increase their extramarital contacts after thirty-five or forty.

The trends in a group do not of course tell us about any individual member of the group. They do indicate, however, the kind of social pressures to which the individual is exposed. They tell what is taken for granted

about sex in his group, and which may therefore have become internalized in him. But even the group facts have to be interpreted, as well as those relating to any individual.

We may select as an illustration of such interpretation the trends in extramarital affairs. Before marriage, most of the men whose education stopped at grade school have engaged in sex relations with several girls. They have not really considered whether this was right or wrong, or whether it fits in with the plan of their whole lives. They have worried little about possible pregnancies, and still less about venereal diseases. They have followed such action because their group considers the pressure toward sexual intercourse as irresistible in the same sense as a flood. One takes it for granted that he must be swept along.

After these men marry, they continue to get much of their social satisfaction out of contacts with men, for they have never been accustomed to friendship relations with women. Sometimes the men meet other women, and sex relations may follow. Sometimes one gets tired of his wife, seeks change as he has done before, and finds another woman. Technically it is infidelity, and many wives stop it or try to do so. But some others brought up to believe this urge is irresistible in men may manage to overlook it.

Time passes, and with it the pleasures of pursuit for the sake of sexual novelty. Social life may have settled down to something like beer and pinochle in the neighborhood fire house. In this group men and women seldom have much of their social life together. As the intensity of youthful sexuality recedes, sex interest tends to drop. Sex has, all along, been considered mainly a compulsion rather than a choice, something one gets rid of rather than an instrument for friendship or mutuality. As intensity recedes, a man may be content with sexual inter-

course with his wife and some shady stories over the pinochle table. He has achieved monogamy because of the dubious virtue of never seeing in sex much more than a compulsion to reduce tension.

We may look in contrast at the group of college educated men. Why do they tend to be faithful to their wives until the late thirties or early forties, and then not? As a group, they did not take premarital sexual intercourse lightly. Many engaged in it, but most of them only rarely. Unlike the grade school group, they had many social contacts with women in which there was companionship.

When they marry, they think of the relationship with an emphasis on companionship. Their social life consists mainly of contacts with other young couples. True, a man in this group has social contacts with men at his job and perhaps at his college club, but what he and his wife both think of as their real social life is what they do together. This is in contrast to the grade-school group.

Sex life, it is assumed, will be on the whole monogamous. Sex itself may be more or less satisfactory. The college-educated husband and wife have read a marriage manual or two, and they both expect that the husband will show tenderness and consideration toward his wife as they attempt to make their sex relationships together more mutually rewarding. They tend, in fact, to put effort into improving their sex life.

Soon children come, and the pattern of social life undergoes some changes. The couple are deeply interested in their children's welfare, and they necessarily put much effort on that. They have more unconscious asceticism than they know. Life seems now to center not so much around their companionship and their mutual relationship with other couples as around the children. Social activity goes on much as before, if they can find sitters, but it no longer means quite the same thing.

Meantime the white collar husband is going up in the

world. At the office, or elsewhere, he may meet a girl. He feels attracted. Not that he has not been noticing a shapely ankle all the time. But this is different. He has not thought seriously of such sex before. Now he may.

At home the flush of youthful sex is gone. His wife is wrapped up in the children. In sexual intercourse she still takes pleasure but perhaps, it seems to him, as a kind of routine incident. The husband would be horrified at the thought, but what he misses is romance. He would really like to recreate the meaning of sexual interest of the days before the children, suburbs, bridge clubs, or the prosaic routine of everyday work set in. The young woman he has met may be ready for a liaison. Perhaps his extra-maritality begins. And at about the same time, the man who stopped school at the fifth or sixth grade has become monogamous.

We might say that the college-educated man is still searching for something he will never find, while the grade-school man was never even tantalized by this will-o'-the-wisp. The latter has achieved monogamy, but at the price of failing to use sex as a channel of mutuality in personal relationships. The former has had a vision, and even some experience in his early married life, of sex as a channel of mutuality. But he confused this with romantic idealism.

Now that the suburban form of asceticism has set in, he feels something missing from his life. In the mistaken notion that stimulation of the old sexual excitement, without responsibility, will recreate what he once had, he may begin experimentations with other women.

Obviously, not all men with college educations act as we have indicated, nor do all men of grade-school education act like the other man we have described. But there is a tendency for men of the two groups to feel in the typical fashion described, whether they act upon those feelings or not. Individuals vary enormously, but it can

help us to understand them if we can understand the typical pressures upon different groups, and therefore what they are likely to take for granted.

Oblique Functions of Sex

This leads us to consideration of the oblique functions of sex. These are the purposes for which it is used which have nothing to do with its inherent purposes. If sex were never used for anything except what it is really for, sex problems would be easy to solve. It is the character of sex itself, however, that it can be twisted, warped, and used obliquely to fulfill many kinds of functions, perhaps without the person's using it at all to serve its inherent ends.

James Hardy, a man of grade-school education, uses sex obliquely. It reassures him about his virility and masculinity. If he were able, without physical tension, to forget about sexual intercourse for a month, he would become alarmed, and fear that he was growing old, getting dead, becoming a sissy. So long as he has regular sex relations, such a fear does not consciously occur to him. But he would become disturbed if he felt he did not have enough sex tension to move him regularly to intercourse. We might say that his perception of sex tension is his badge of masculinity. And the conviction that he is compelled to act upon and reduce the tension is the passport proving his virility.

The oblique function of proving virility is not absent from the life of David Harding, a man of college education. He thinks of virility not only in terms of his own sexual capacity, but also in his ability to arouse women. As sex at home becomes more routine, he feels an increasing need to prove to himself that he can still make something more of it.

But Harding's sexual yearnings perform another oblique function as well. Somewhere inside, his deeper self has begun to rebel at the increasingly prosaic character of his existence. Tension begins to rise, not because his biological sexual outlets are few or unsatisfying, but because his whole life has become a bit disillusioned. Not that he turns to himself and says, "I am disillusioned." What he feels is more as if he had attained the goals he strove towards in the twenties and thirties, and now finds them, once achieved, of little value.

He struggled to get ahead in his work, and he is doing well. He wanted to get his family in a nice house in the suburbs, with a well-filled two-car garage. He wanted two or three children, and good schools for them to attend. He wanted a social life which would get him and his wife into companionship with other people like themselves. All these he has attained. But they seem flat. He would of course fight the loss of them. But he seems to be holding the line, fighting a defensive battle, or acting as an automaton to keep the wheels running.

The fine sense of idealism of his single and early married days is gone. Then he and his wife were working toward children, cars, house, social contacts. And they had the strong wine of discovering each other to sustain them. Even the inevitable unpleasantnesses of working life could be endured without much grumbling, for the end of work was the basis of personal and family happiness.

One by one, the goals were achieved. The old type of insecurity, of not yet having achieved goals, has given way to a new kind of insecurity, the knowledge that life is losing its zest and one no longer knows what makes it so. It may be difficult and painful to set one's sights on a goal, and then be unable to attain it, but it is not disillusioning. To achieve one's goals and find them ashes is so painful that it can rarely be confessed to oneself.

In his work, Harding has succumbed to what Erich Fromm calls the "marketing" valuation of personality.

His value and his self-respect come not from what he is as a human being, or a child of God, but out of his price on the open market. Not the real he but his worth in exchange or in the market is the standard which is forced upon him.

Nor is this valuation of himself confined to the area of work. He is, after all, mainly a useful object at home. He brings the income, keeps up house and cars, provides for children's schooling, saves his wife from the embarrassment of grass-widowhood at social functions, and goes through the motions of sex. But it is not he who really does it. It is a kind of automaton destined or driven to perform these functions because only so can he have even an illusory self-respect.

As he then turns to extramarital sex contacts, it is clear that what he seeks is something he is unlikely to find through this channel. In the back of his mind is the sense of happiness of early married days. This is, naturally enough, symbolized by the peak experiences of sexual intercourse. Actually, his happiness of that time came not because the overt acts of sex were enjoyable, off by themselves. It came from the fact that companionship, sex, economic planning, and family hopes were all tied up together in a context which gave meaning to everything.

At forty it would be too disillusioning to face that fact in its entirety. So he has fantasied back to what there was in early married life which seemed to make it so full of meaning. He has fixed attention, understandably but mistakenly, upon sex.

His extramarital acts or dreams now fulfill a function which is, in fact, a kind of substitute-religion. For what gave life meaning in earlier days was the sense of devotion and dedication, of reaching for particular goals in living, of having a sense of meaning in the round of daily activity. Now this is lost, but the stark fact is too difficult to face. Instead, there is an attempt to recreate that element of the past around which the greatest pleasurable reduction of tension was centered. He would be horrified

if told that what he needs is not sex activity with or fantasy about a woman friend, but some real religion which can help him find the threads of meaning in a grown-up and adult life. His woman friend a substitute object of religion! We cannot blame him for being shocked at the idea.

The pendulum has swung a full half circle. Perhaps once, in adolescence, some of his idealism was the indirect product of repressed sexual desires. Now, as he enters middle age, the reverse is true. Sex acts or thoughts may be the indirect expression of repressed idealism, of the yearning for a deeper meaning in life which cannot be admitted to consciousness.

So both Hardy the grade-school man and Harding the college man are concerned with sex chiefly in its oblique functions. Hardy has less tension about it than Harding. He has succumbed in part to nature's authoritarian offer. He has reduced the tension between life's achievements and its possibilities by convincing himself that the possibilities are illusory. He has achieved equilibrium at the price of submerging his creativity. He has, for the most part, divorced sex from companionship. But not altogether, for he and his wife may have grown much more closely together than either of them knows, will admit, or could possibly say. The deeper self will not altogether be denied. But he has little or no consciousness of sex tension except as incidental to preparation for intercourse. He believes his sex problem solved. And so it is, but at the price of partially denying his human creativity.

Harding, in contrast, believes his tensions are sexual. His conscious direction of them is toward sex objects. He believes his problem is sexual. He behaves, in outward appearance, like some adolescents. He is concerned with the chase and dreaming of the chase. The anticipation justifies his tension and puts a pleasurable feeling tone around it. Even when the sex act proves a bit flat, he

does not expect perfection, and anyhow he can soon begin to anticipate again.

It is no accident that sex is capable of fulfilling so many and diverse oblique functions in human life. Sex experience has a certain ecstatic quality about it. As the theologian, Paul Tillich, defines it, "ecstasy" means to stand outside of. One is so transported that, for the moment, he stands outside the old personality with its dated emotions and warped perceptions. A new coloring and meaning are given to existence. One is, to use the vernacular, temporarily out of this world.

This ecstatic quality is of the very essence of sex. But ecstasy maintained is no longer ecstasy. It is as elusive as poetic vision or mystical insight. It cannot be coerced or brought on demand. But, once experienced, we are tempted to believe it can be recreated by external act alone. Hence the many attempts to use sex obliquely.

The oblique functions of sex are numerous. They are as individual as each person. And they are strongly conditioned by our background of education and culture and class. Our two men faced quite different temptations as a result of their different class rearing and education. We need not try to catalogue all the oblique functions of sex. If we know something of how they arise, what impels them, the relation they have to the pressures put upon us by our society or class group, and their highly individual character, we have a start towards understanding them.

These oblique functions of sex are not perverse or meaningless. Like dated emotions, they represent the unconscious wisdom of the mind. They light upon sex, with its great malleability, and use it to try to protect the personality by an attempt at regaining lost equilibrium. They cannot, therefore, be taken care of merely by the process of intellectual understanding. And they certainly cannot be handled by mere moral condemnation. The

functions they perform are in fact unethical, for they lead away from emotional freedom. But that is different from suggesting that the inner pressures which impel them are bad in themselves.

Inherent Purposes of Sex

If the oblique functions of sex are so frequent and varied in human life, what can be said of general significance about the essential or inherent purposes of sex? If we strip away the leaves and thorns, there is an astonishing agreement among psychologists and religionists on these purposes.

They may be seen in four categories, closely related to one another. Most obviously, sex is for procreation. In other animals, the conditions surrounding procreation are instinctive, operated by the authoritarian side of nature. In man, they are a part of his freedom, under his control. This fact is not accidental. Bringing human beings into the world when unwanted by the most important part of their environment, their parents, would not make for human growth.

To some extent even nature respects the unconscious choice which man made during the course of human evolution, when he became free and was not merely managed. And even those groups which reject what they consider to be artificial means of birth control concede the right of childless couples to secure medical treatment for sterility, and of all couples to plan the spacing of their children.

The second purpose of sex is completion. The Bible said a man and woman become "one flesh." There is something in sex itself which, if not unduly impeded by oblique functions, makes of sexual intercourse a channel for completion of the self. This too is no accident. The tension of sex which pushes toward release is a guarantor of per-

petuation of the species. But this cannot stop with the accomplishment of pregnancy. The results of pregnancy must be cared for.

Among the lower animals either the female is able to carry this load alone, or specified functions are automatically assumed by her mate. But for the development of human beings, with human freedom, automatism is not enough. So there is something in sex itself which moves toward completion of the personality. This is, then, a kind of cement which functions to protect the distinctively human, as well as the physical, aspect of the child's life.

The third purpose of sex is an extension of the second, the enhancement of a capacity for mutuality in all human relationships. If, through the completion which sex life in its human form can give over a period of time, one's own deeper self does move toward completion, then there are important by-products in all other human relationships. One may become less exploitative, more understanding, more tolerant, able to see straighter, more alert to his ethical conscience, warmer and more genuinely friendly. This too is no accident.

In human social life a child's security rests not alone upon the fact of his birth and existence, or on the love between his parents, but also upon the relation of his parents to the world, chiefly the world of other people. If the act which conceived him also, and at the same time, draws his father and mother more closely together completing each of them as persons, then it may also protect him in a deeper sense by deepening their relationships, and ultimately his also, to the world of other people.

Finally, sex is for enjoyment. If it had the first three purposes, but not enjoyment, all of sex would be drab and cheerless. Completion would be a grim process of

doing one's duty, and mutuality would be a sour-faced concession. Enjoyment is basic and not accidental to sex. It includes the enjoyment of tension-release. But its enjoyment capacity does not stop there.

In human sex life the sense of completion through sex should bring, in turn, new and deeper levels of enjoyment to the sex act itself. The sense that one is more capable of mutuality in other human relationships because of sex may, in return, also deepen the enjoyment in sex. Indeed, the rearing of children, however distracting it may be to ideas of sex which rest upon exclusiveness and naive romanticism, can itself bring completion to life and in turn enhance the pleasure of sex itself. Without the enjoyment inherent in sex, life would be more tragic than it is.

The Seasoning in Sex

The acute pleasure and poignancy of sex may indeed belong chiefly to youth. Even this is not necessarily true, particularly for women. Male orgasms are more localized than female, and it may take some women years to reach the peak of intensity in sexual experience. But there seems no reason for grown-ups to have a sexual inferiority complex in the face of youth and Kinsey.

Seasoned sex may or may not be less intense than that of youthful days. Eventually it is bound to be less so. But it would be an oblique view indeed which saw the meaning of sex only in terms of intensity or frequency, and failed to get the deeper perspective coming out of the distinctively human dimension of sex experience.

Both Kinsey and general observation suggest that there is no reason why sex activity cannot ordinarily continue far into later maturity. Sex interest and capacity for orgasm in women do not stop after the menopause. Ability to have orgasm does stop for men at the menopause, but male menopause not caused by specific illness appears

to be a rare phenomenon until extreme old age. Seasoned sex has its own seasoning, which is the spice of deeper meaning, more comprehensive completion, expanded mutuality, and more enjoyment by the mind and heart.

The patterns of overt sex behavior, says Kinsey, usually vary only a little from mid-adolescence until death, allowing for a decrease in physical powers with aging. Not only is this true, but we can go further and say that the meaning of sex to the individual rarely changes even though his experience would suggest a variation and development in meaning. This does not mean of course that unsatisfactory experience cannot be changed, at any age. It can. But relatively few people take the necessary steps toward needed improvement.

It is not hard to see why this is so. A man gets a particular perception about sex. And thereafter, even though there are other things in his actual experience, he does not see them. A girl who sees sex as humiliating but necessary cannot perceive either the enjoyment or the completion which are inherent in her experience. A man who sees sex as chase and exploitation cannot see its mutuality. So patterns of attitude toward sex as well as of overt activity tend to persist as they were first formed, unless something like new insight enters the situation. An obvious implication of this fact for society is teaching young people and children about sex in its full human dimensions, and not solely as a biological fact.

But the momentum of original sex attitudes, though it be as compelling and forceful as any other dated emotion, is not unchangeable. The man who feels content with one sex experience a month will not of course be able to imitate Kinsey's anonymous lawyer who averaged thirty per week. But he may be able, by understanding the causes of the incompleteness with which sex experience leaves him, greatly to increase both its meaningfulness in his life and its enjoyment. We might even

suspect some little increase in frequency. But there would be no gain at all if he merely set out to increase frequency or intensity.

Sex attitudes are an aspect of our personality or character. They are fundamentally related to attitudes toward other aspects of life, however deceptive appearances may be. Changing or deepening them, therefore, is in no basic way different from changing any other dated emotion, warped perception, knotty conscience, or emotional tension.

We get the specific help which we as individuals may need. But our understanding that help and change are possible, that the existence of our problem is an inevitable result of our experience, that the problem pattern has served a purposive though now harmful function of protection in our lives, and that our deeper self is right in telling us sex is more than we have thus far seen—such understanding is both the stimulus to getting help and the wisdom which seeks it with patience.

Sex may serve purposes of growth or of destruction. It may serve God or the devil. It may be free or driven. The mere act of taking thought about it will not make it able to grow so as to serve freedom, the ethical conscience, the deeper self, and God. But a clear understanding of its essential nature, and of how and why that nature is often obliquely denied, can help sex to come closer to fulfilling its inherent purposes in our lives as human beings and children of God.

Taking Issue

It seems not impossible that the means employed by the more highly evolved animals for preserving uniform and stable their internal economy (i.e., for preserving homeostasis) may present some general principles for the establishment, regulation and control of steady states, that would be suggestive for other kinds of organization—even social and industrial—which suffer from distressing perturbations.

WALTER B. CANNON

There is such a thing as passionate intelligence, as ardor in behalf of light shining into the murky places of social existence, and as zeal for its refreshing and purifying effect.

JOHN DEWEY

The same love which sets me free makes me a social being.

EMIL BRUNNER

CHAPTER NINE

TAKING ISSUE

THIS book is about ourselves, our inner light and inner darkness, our personal past and present. It is not a prescription for world peace or interracial amity or economic justice. But the fact is that in the world of today we cannot even know ourselves unless we look also at social issues. What is the connection between our attitudes toward social issues and our inner lives?

Self-Knowledge and Social Concern

Two curious prejudices seem to be widespread, each among a different group of otherwise intelligent people.

One group, convinced that we must expend our energies in attempting to untangle social snarls, is inclined to believe that attention to the inner life detracts from that goal. Therefore, let us forget about ourselves and get on with the business of trying to save civilization.

Among the other group, concerned to do something about tangled inner lives, the prejudice goes like this: One may have some interest in social questions. But if this is anything more than mild, it is probably an evidence of maladjustment. Let us seek peace of mind, and perhaps the social issues will take care of themselves.

Both these feelings are prejudices. That is, they represent judgments drawn before examination of the evidence.

They are incorrect and dangerous both to ourselves and our society; but they have not come into being without cause. We can better understand them if we examine briefly how they have arisen.

We all know people whose concern for their own welfare is so exclusive and preoccupying that they overlook entirely the larger relationships upon which that welfare is dependent. Some such persons read all the self-help literature they can get, or become immersed in some religion of sentimentality, or spend most of their time in other efforts to improve themselves. They may see social issues out of the corner of the eye, but are too preoccupied with themselves to be concerned or to act.

Seeing such folks, the more tough-minded are tempted to say, "This shows that when you get to thinking too much about yourself you forget all about better race relations or world peace." What such observers fail to see is that there are many other persons, intelligently and actively concerned about social questions, who became so only after taking time out to get better acquainted with themselves. Increased understanding of oneself, in fact, is found not through preoccupation with one's own welfare, but by finding a sufficient freedom from such exclusiveness that one can see the larger forces upon which even that welfare is ultimately dependent.

The closer one is to danger, the more he is necessarily preoccupied with it and nothing else. The man in battle must think of the battle, not of the house he is going to build when he gets home or of the new world of peace for which he devoutly hopes. It is thoroughly understandable, therefore, that persons whose dated emotions and warped perceptions and other chains have been severe should be exclusively concerned with them. The steps they take to find help may be wise or unwise. They may resort to short cuts. They may be able to take only spiritual aspirin or psychological adrenalin, which buoys them

up for a little while—instead of the spiritual surgery or psychological penicillin which may be needed to get at the root of their difficulties.

To recognize this is quite different, however, from saying that an interest in the inner life is a distraction from proper concern with social issues of the day. He who decries any look at the inner life tends to the mistaken belief that all such looks are of the same character. He fails to see that the persons who are permanently preoccupied with illusory means of self-help are victims who need to be rescued, not exhibitions of selfishness who need to be distracted. They need to find really effective ways of helping themselves, not to be diverted from seeking any such help.

Among those who carry the prejudice against any examination of the inner life, there may be a fear that such investigation might destroy the dynamic quality of their life in action. Such a fear is itself a dated emotion. The only dynamic quality which better self-understanding would destroy is that which is already harmful both to the person and to social causes with which he is concerned.

The other prejudice, against any vital or passionate concern for social issues, is more subtle but equally dangerous. It too has a background.

We all see people whose passion on some social question rather obviously makes up for a lack in their personal lives. Studies of Nazis, Fascists, Communists and anti-Semites, for example, have suggested that such views are held largely in response to inner frustrations. The anti-Semite has projected onto the Jews as a convenient scapegoat his own frustrations about not having status or possessions or power. These projections are not difficult for us to see in persons who hold what seem to us to be extreme views. But they may also be present in relation to less extreme views. We can hardly overlook the fact that any serious concern with a social issue, extreme or

otherwise, tends to bear some relationship to the personality and inner life of the one holding it.

However, it is bad reasoning to assert that because the social concern of some people is a projection of their unsolved inner problems, therefore any real social concern is but a reflection of inner problems. And it is still more mistaken to assume that, if we need and want help on our inner lives, therefore the goal of that help is detachment from any vital concern with or activity on social issues.

Both these prejudices—fear of an inward look on the part of some, detachment from outside association on the part of others—should be seen for what they are. The inward look may be as essential for the welfare of society as for that of the individual. But if the people who have come to terms with themselves have discovered only an isolated and detached kind of self which dissociates its welfare from that of issues of the day, then the self discovered is narrow indeed.

Personal Insight and Social Attitude

There is increasing evidence that the state of one's inner life, the degree of his inner personal freedom and security, affects the way in which he views social issues and acts in relation to them. It does not, however, provide the initial content for his views. For example, persons reared in a district and among a group where racial prejudice is taken for granted acquire their first prejudice from that fact rather than from anything individual in their own lives. But the way in which they hold the prejudice, and what they eventually do about it, come out of what they as persons are inside.

Whatever may once have been true, concern for and action about social issues is no longer optional. Believing that man's heritage and his security lie in the exercise of his fundamental freedom, we believe that our very existence and that of all men depend upon the voluntary

spread of the essence of democracy. The way in which we approach social issues, and what we do about them, has now both a close and a quick relationship to our own welfare. There is new meaning to the quick and the dead.

But after a moment of inspiration as we consider the promise of one world, we are likely to be overwhelmed by the sense of responsibility, as we have been stunned by atomic energy. Led by the atomic scientists, there were valiant and feverish efforts to educate the public to the fact that atomic energy is not merely one new discovery, but that its control can mean the difference between the life and death of civilization. People were stunned by the immensity of it and they listened. They supported the necessary governmental control of the new power, and went along with the proposals for international control. It was as if they waited, aghast, while experts were putting a harness around the wild bull.

But then, too stunned to realize that the bull was not yet tied, they have not supported much additional education about the atom. The dangers and possibilities seem almost too much to contemplate. The tendency is to rest after we have said it is up to Russia. And yet, if we understand what has taken place in our thinking and feeling about atomic energy, we can be much better prepared to support our own government and the United Nations in the best course which is possible to control the destructive use of this immense power.

If we have a vital concern for social issues, the most difficult thing we confront is that the more clearly we see the situation the less we can be satisfied with anything less than genuine progress. And that is often dim or nonexistent.

We may think, for example, of destructive racial prejudice. There have been many projects of good intention and devoted leadership designed to increase tolerance and understanding among racial groups. Some have been

good, others poor. But as realistic attitude testers have examined some of them in recent years, they find that the claims made for them are almost always much greater than actual experience justifies. Even persons with social concern may, if they do not know themselves, unwittingly succeed only in going through motions. One reason such efforts often fail is because they cannot face what must really be done if attitudes are to be changed.

If we become concerned with improving interracial attitudes, and convinced that things like skin color are of no basic significance, our temptation is to rush in and say just that. Thus arrayed, our influence as converters becomes slight with those who are not already as convinced as we. We may then either exaggerate our successes, or retreat because we have tried but nothing can be done. Neither attitude will help us or the problem.

Why is it so difficult for many who would increase interracial and intercultural understanding to recognize and act on the fact that differences must be acknowledged before their significance can be minimized, that prejudices must be made understandable before they can lose their power, that mere contact of one group with another may actually reinforce rather than eliminate prejudice?

It is at such points that our understanding of ourselves can be of paramount importance in helping on real social issues.

When we recognize that we have, for instance, a dated emotion, we may be angered or depressed by this general knowledge. How can we have been so foolish as to let a pattern of years ago still determine so much of our life today, when it is no longer relevant? But so long as we maintain such an attitude, we get nowhere in actually dealing with the dated emotion. Not until we understand it do we begin to get hold of it. When we realize that it represented the working of the unconscious wisdom of the mind, that it had an emergency protective value at some important point in our lives, then we have a tolerance for it which takes away some of its power. We assimilate

it as a natural part of our experience, not as something to be retained, but as a well-intentioned and once useful friend who is now our enemy. At first we wanted to cut out the dated emotion immediately, without touching ourselves. But it loses its power only as we comprehend its inevitability.

So it may be with our efforts to promote something like intercultural understanding. When we recognize and commit ourselves to the need, our impulse is to do something right away, perhaps to act angrily, at least to try to sweep away prejudice with the broom of logic. We deny that we ourselves have prejudice. We have conquered, we say, whatever we may have had. So others can do the same.

We then lose our tolerance for the person who has prejudice, and no longer understand his particular dated emotion. Result: we cut ourselves off from him, and from a chance to change his attitude. If we understand, in contrast, that prejudice is like a dated emotion, that in however illusory a fashion it does somehow give people a sense of security, then we can be free to take the kind of measures which may actually help to eliminate or minimize it. Self-understanding can make us much more effective with our action on social issues. Merely clearing our consciences on something like racial prejudice is not enough.

At the recent International Congress on Mental Health it was pointed out that nearly every group of people in the world today is confronted with problems which, from the point of view of the inner life, are similar. All face the inner consequences of progressive industrialization and urbanization, breakdown in many aspects of the old social order, disintegration of many things in the traditional culture, and growing pressure to change the customary habits of daily living. The need is not to standardize all cultures of the world, but to help each people to move toward realization of traditional basic ideals and

values while reorienting itself to the fact that the traditional means for achievement of these may have to be altered.

Our own culture cannot be excepted from this necessity. The American ideal of giving every man a chance is very widely held. But we cannot stand by silent and inactive when we see how many are denied such a chance. Nor does it help to become cynical about the ideal, for it is still very real. We cannot help by merely denouncing those who deny the ideal. Instead, we can take particular steps toward achieving the ideal. Our self-understanding can be the pavement on which we step with a firm stride.

Religious thinkers point out that it is sometimes in our highest, not our lowest, endeavors that we most deceive ourselves. We can now see how this is so. He who is content merely to let prejudice, for example, go its own way, under the illusion that it does not affect him, operates at a low ethical level. Yet greater harm may be done by the man who is concerned, but who takes only superficial steps to do something about it. In doing merely enough to clear his conscience, he is indirectly an enemy of true progress.

But we are not doomed either to the low ethical level of indifference or to the deceptiveness of superficial concern. Part of the answer lies in the knowledge of and objective experience with changing things in the external world. Part of it lies also in self-knowledge. The less we are impelled to act on social issues by our dated emotions and inner tensions, the more we shall be able to move accurately toward the desired goal.

Among those who have made intelligent efforts in the direction of self-understanding, there is sometimes a perfectionism about social issues which defeats the very purposes for which it is held. One man will not begin to read the newspapers until his psychoanalysis is finished. A woman will not get enmeshed in that community project

in which she is interested until she has her home situation straightened out. A social scientist who rightly believes his science can help some civic cause will not work as a member of a commission unless he is given from the start a particular kind of free hand.

These persons, in their individual situations, may be right. The analytic patient may need to concentrate for a while on his analysis and forget about the world. The woman may do better now to work on her family situation instead of giving time to community affairs. The social scientist may rightly resist being pulled into an old and unfruitful pattern.

On the other hand, each of these may be evidence of perfectionism: Let us straighten this out completely before we even look at that. The flaw in this reasoning is that the inner life is never straightened out completely, and the issues of the day do not impinge upon us any the less by shutting our eyes to them. The difficulty with such perfectionism is not that it exists among many people, but that the people who have it are often those of great ability and the kind of vision which could make a real impact on social issues.

Adjustment: Personal and Social

We can now consider a final and fundamental point about the relationship of personality understanding to social issues: the meaning of adjustment in the whole complex world, and not solely in our culture, nation, social class, or group.

The social standards of personality adjustment vary from one culture to another. The member of a cannibalistic tribe which exhibits great kindness among its own group would find it difficult to get along in another tribe which is horrified at eating human flesh but at the same time tortures its women and children. Within any complex culture like our own the social standards differ widely from one group to another. There must be something

deeper and more basic than the "thing to do" as a standard for personality adjustment.

Much of this volume has concerned itself with a superior standard, that which comes from pushing away the obstacles in the way of human growth and permitting the release of the deeper self's most creative powers. This implies permitting great variation to people in the ways they can best find their fulfillment. If one can move toward freedom from his particular dated emotions, for instance, he is on the road to salvation. Therefore the movement toward finding his deeper self and freeing his creative powers is itself a standard of his adjustment.

But this cannot be a sufficient standard. Underlying all individual and cultural differences there are certain basic ideals and aspirations which men have had in many ages, and we believe these bear some relation to our human destiny. Men can be molded by their culture, up to a point. But something which is within us will then rebel. There is something about the very structure of the universe to which we must look for a more adequate standard of personality adjustment. This is not unrelated to our deepest selves, but it is not adequately conceived when viewed only as the self.

If a man finds himself, for example, in a ruthless and destructive totalitarian culture like Nazism, his deeper self must tell him to fight or to flee. But in doing so, his person may be extinguished. How can he do this, whatever the provocation? He may do it, we know, because he believes that everything in our essential humanity is threatened by that social order, and to live as less than human is not to live at all. He has a standard of human adjustment which he believes is rooted in the very nature of creation itself.

We religionists speak of God as the Creator and Sustainer of that order and structure to which, in being loyal to our deepest selves, we look for our standard. We do

not all agree on what is most essential about it. Nor do we agree entirely on how we may find it. But man is more than a creature of flesh and blood, time and space, brain and intelligence. He is not apart from nature, but in his freedom is different from the rest of nature. In that sense at least he is above nature as we know it elsewhere.

Man cannot find his human destiny apart from freedom. Only in the exercise of freedom can he find security. His social order, and his inner life, have become immensely complex. But he can no more escape his distinctively human destiny successfully than he can deny his biological reality. If he is to understand and to find himself, he must look within. But he must look beyond the within, to that which binds all selves together, to the God who sustains him when he seeks his true human destiny.

To understand himself, then, man must operate as a social and as a cosmic being. He cannot neglect understanding within, nor can he stop with it nor wait until it is perfected. He must get into the complexity of society's life in community, nation and world. He must take issue socially with that which threatens his freedom and security and that of his fellows.

Seeing himself and his brothers committed to a distinctively human destiny, man must reflect upon that reality which pervades all being and which does support value. Religion is no magical panacea which can produce personal understanding and adjustment in a few easy lessons. But until the dimension of religious reality is included in our perspective, our understanding even of ourselves is less than the full stature of our humanity.

Becoming An Ancestor

Destructiveness is the outcome of unlived life.

ERICH FROMM

For death is the teacher of earnestness, but its earnest instruction is to be recognized precisely by the fact that death leaves the individual to search out himself, so as to learn earnestness as it can be learned only in and through the man himself.

SÖREN KIERKEGAARD

CHAPTER TEN

BECOMING AN ANCESTOR

FROM a point of view which seems strange in the western hemisphere, all our life is a process of becoming an ancestor. We become adults, we grow old, and we die. Whether or not we have children of our own, we are, to the succeeding generations, ancestors. We do not want, as prospective ancestors, to be worshiped. But stunted indeed is the man who has never asked himself what kind of ancestor he will be.

Growing Older

Aging, the biologists tell us, is a process which begins before birth and continues until death. By the time we are born, the placenta which has fed us has outlived its usefulness, and dies. Growth and aging are two simultaneous processes which go on from conception until death.

But aging is more than a biological fact. It is also the great repressed psychological fact of our day. We dread growing old. Indeed, we fear it so much that we have developed a series of euphemisms to use when it must be discussed. Jokes about grey hairs and bald heads often

leave an undercurrent of resentment. We know we are growing older, but we find it difficult to face or visualize the actual process.

The values of our society are youthful. We value speed, quick energy, unlined features, and exuberance. A writer may say, "She no longer retained her youthful beauty but . . ." Why, in the nature of things, should beauty be a concept reserved for features too young to have developed character? Why are even the dolls with which our children play devoid of any expression?

These values are plainly not the distinguishing marks of later maturity. Aging does tend to bring certain losses, mainly of a physical kind. One is not so quick, must be more careful of his energy. Such losses are inevitable. And in the light of values which stress only youthfulness, they may appear alarming.

Most prospective older people are less fearful of these inevitable losses than of difficulties which in fact need never come into being. Except in a few rare illnesses, the ability to learn declines only very slowly with advancing years. Sexual capacity continues into older years. Senility is not a disease but a period of life. The proportion of crippling or disabling illnesses among older people is not very much higher than it is among the middle-aged part of the population. Besides, medicine is developing a new specialty of geriatrics, and is gaining skills in helping people to prepare their bodies for effective functioning in later years. The losses most feared are for the most part those which are, with intelligent action, most avoidable.

The potential gains and satisfactions of later maturity are, unlike the inevitable losses, of a psychological and spiritual order. One can then live without having the turbulent struggles of the young mother or the youthful worker, provided he has built up some reason for living. The richness and variety of much experience can bring wisdom, and satisfaction in wisdom, if one has not let himself be soured by the other side of his experience.

To draw the benefits from youth, he could simply act and move. To draw the benefits from age, he must plan.

In the past few years we have begun to realize that our whole society confronts a new situation in relation to older people. Since 1900 their proportion in our population has nearly doubled, and in another forty years or so it will double again. By the year 2000 we shall have as many people over sixty-five as we have children under fifteen. This situation is unprecedented in human history. In past centuries learning how to grow old gracefully or otherwise was the privilege of only a few with cast-iron constitutions. Now that the average life-expectancy of women in the United States is 70 years, and that of men over 65, we have the problem in carload lots.

A recent study asked younger people what they most wanted to be sure of when they reached seventy. Their reply was: financial security. Then people over seventy were asked what they valued most highly. And their chief answer was: friendship, belonging, being useful. This does not mean of course that economics is unimportant, or that satisfactory economic arrangements for older people have already been made. It means only that, as later maturity comes to us, we are more free to value those qualities of a psychological and spiritual character which are symbolized in friendship, in being wanted, in belonging, in being sure we are useful.

As a matter of fact, the economic position of older people as a group is alarming. Not more than a fourth are entirely self-supporting from work or savings. The governmental social security program pays ridiculously low benefits. Private industrial pension plans are on the increase. But it will take a very large extension of them or of something else to permit older people, upon retirement, to maintain an average American standard of living.

Growing old is further complicated by the facts of

work and retirement, and the attitudes toward them. A man's work may mean not only his means of livelihood and the source of some creative satisfaction, but perhaps the only ticket to self-respect which he possesses. If it is taken from him, he may have nothing on which to fall back. Need it be true that full-time money-earning work be considered the only passport to self-respect which our society permits?

Industry and government have tended to set up an arbitrary retirement age, regardless of the ability of any particular worker, and to offer no mid-point between full-time work and complete cessation. There are some encouraging new signs on points like this. Some industries are experimenting with a retirement age in some measure geared to the individual worker. Others are trying part-time employment for some older people. If adequate job analysis is used, probably many if not most workers could proceed with something at least on part-time, until they are in their seventies.

Social work, like medicine and industry, is paying new attention to our older population. There are the beginnings of guidance services, group work programs, recreation centers, and other resources which can help. The churches are rethinking their obligation and opportunity in relation to older people. Such developments cannot come too soon.

In their book, *Older People and the Church,* my colleagues Paul B. Maves and J. Lennart Cedarleaf reported a finding which is of importance to all of us who are on the way to becoming ancestors. The patterns of our inner life, they said, rarely change with the onset of later maturity although they often seem to do so. Instead, what usually occurs is a consolidation of patterns which have all along been most fundamental but which circumstances have never before thrown into such bold relief.

The person of older years who stands out in self-re-

liance, in perpetual interest in the world about him, and in genuineness of social relationships was in fact like that all along, although his highly constructive and creative pattern may have been obscured during earlier years. In contrast, the person who in later maturity becomes bitter or suspicious or fearful has probably not changed his whole personality inside out. Old age may be blamed for the apparent change, but falsely. Instead, these qualities may have been kept under control by various devices during earlier years. With such props gone, what emerges appears unconstructive and uncreative.

The tendency to consolidate does not mean for a moment that older people are doomed to be what they have been, or that they cannot change. It simply means that, without preparation or the effort which change requires at any age, what will occur is a consolidation of patterns. The astonishing stories of changes which quite ordinary people have made in later years can be a legitimate source of great encouragement.

Older people, like those who are younger, can continue to grow. That growth is of the mind, the interests, the spirit. It must be more selective, for energy may be less, but this can make it more satisfying. Especially in older years, but in others as well, what we tend most to pine for or be bitter about is that which we have not had. Living each stage of life to the full, actively managing one's own life at any period, is the best insurance against later disillusionment.

If a dated emotion can be understood in middle life, the result will be double dividends in later maturity. If a crippling tension can be reduced now, older years will benefit in special measure. If the primitive and punishing conscience can be replaced by an ethical conscience, senile years will be fuller and smoother. We can face the fact of aging as we face the fact of growth. And we can prepare as effectively for later years on the spiritual and psychological fronts as we try to do on the financial.

Facing Bereavement and Death

We not only grow older. Some day we die. Unlike aging, death is, physiologically speaking, something which occurs at a point in time. But psychologically, we must consider not the moment of death but the preparation for death. From this point of view death is not a single event, but a long series of associations, ideas, feelings, and fears that have become connected together in our minds and hearts.

Whatever else death may be, it is the final event in, and loss of, human life. Yet it is akin psychologically to the other losses of life. The way in which we anticipate death will, in all likelihood, be similar to the way in which we have confronted other inevitable losses like bereavement, disabling impairment, permanent separation from a beloved friend, or severe loss of status. That is to say, he who learns to handle any inevitable loss in life is also at the same time, whether he realizes it or not, learning to come to terms with death itself.

Thanks chiefly to psychiatrist Erich Lindemann and his colleagues at the Massachusetts General Hospital, we have begun to learn much about human response to such inevitable losses in life as bereavement. Dr. Lindemann's study began at the time of the catastrophic Cocoanut Grove fire in Boston, when many of the injured survivors were brought to the hospital. Nearly all had lost a close relative or friend by death in the fire. The surgical department, troubled because the burns of many patients were not healing as might be expected, sought the aid of the psychiatrists.

Dr. Lindemann did not stop with studying the persons whose healing was delayed. He looked also for a clue to those who were making rapid medical progress. He discovered that there appeared to be a definite correlation

between the "grief reactions" of patients and their medical progress in the healing of their burns. These tentative conclusions have been subjected to further study ever since, and a few generalizations appear to be justified.

The persons who were making rapid medical progress, making allowance for a wide range of temperamental and personality differences, were all tending to face up to their bereavement in a particular way. They tended to recall first, of course with great mental pain, what they had done with the deceased person just before his death. Their memory was participative. They recalled themselves as being with him. After the pain of the recollection became too great to bear, they stopped. Later they returned to such recollection, but of what had happened a little earlier. They idolized the person they had loved.

Some persons began with the less painful recollections of earlier days and then gradually became able to recall the circumstances just before the death. It did not appear to make much difference whether the person began with the less or the more painful memories, so long as there was movement in one direction or the other.

Some of the people carried through this process on their own, while others wanted to tell someone about it. To review shared experiences, to clarify the specific events which cannot be repeated now unless an adequate replacement is found for the partner, is what may be called the constructive part of the grief work. In an astonishingly short time, persons who were able to follow through such a process had been able to deal with the severe pangs of early grief, and were able to consider remaking their lives on the basis of the new situation. Their burns healed quickly.

Those whose burns healed slowly showed many different types of responses. Some were resentful and rebellious. Others were sentimental. Still others maintained a stiff upper lip and exhibited little emotion. But they all seemed to have one thing in common, that they were unable to confront openly the stark pain which would

come if they faced up to the reality and full implications of their loss.

With these new insights the psychiatrists, other doctors and clergy made progress in helping such people. But one fact was clear. Whether the reaction was stoical and artificial self-control on the one hand, or the expression of passionate bitterness on the other, there was an inner inability to confront fully the fact and implications of the loss.

The research has since discovered that, in a surprisingly large proportion of persons entering the hospital with certain kinds of illnesses, there is a record of some serious loss like bereavement within a few months back to which the patient was not able to respond in the general fashion we have described as helpful.

These findings cannot be considered unexpected from what we have said in previous chapters. For the ability to face loss must be related to the degree of deep personal security one has achieved inside. Just as a loved child can accept "no" more easily from his parents than can a child who is unsure of whether he is wanted, so loss can be faced and borne more effectively by one whose sense of inner security goes deep.

We could not say that the inability to handle bereavement caused a physical illness. We could say rather that a person's inner security was sufficiently precarious that, when confronted with a serious strain such as the death of a loved relative, the organization of the personality might begin to break down and in some persons manifest itself in physical disorders.

People who cannot face the pain of confronting the stark fact of loss have no reason to berate themselves. They would face it if they could. But in their own lives there has been deprivation of some kind. And facing another loss, something as terrible as grief, is literally

more than they can bear. In making one of the detour responses to grief, they are protecting themselves, for they can at this time stand no more. Dr. Lindemann confirmed this when he discovered that attempting to have them talk it out would do no good unless they were inwardly prepared to do so.

We can have no interest, then, in setting up a pattern or stereotype and saying, "Respond in this way to bereavement and you will be better than if you respond in that other way." True, our knowledge that ability to confront the starkness of loss is better than inability to do so may be of value. But people who do not do so are not perverse or weak. They simply *can*not. Their experience with other losses has been so shattering that they are inwardly compelled to avoid the pain. Their action is automatic, a kind of reflex. Later they may be able to come closer to facing the implications, when the pain is a bit less intense.

Their response is another evidence of the unconscious protective wisdom of the mind. If they have been unable, prior to the loss, to put their inner lives in such order that they can stand the pain of facing that loss at once, then they will be protected in some fashion for a time. The danger is not usually in the immediate reaction, but that, like all protective actions of this kind, it will overdo its job. Like the dated emotion, the emergency reaction to the emergency situation may persist long after its usefulness is over. And yet there appears to be no substitute for the pain of facing the implications of the loss, if not immediately at least some time after it occurs. Dr. Lindemann once said that we do well to show as much grief as we feel and can express at the appropriate times and places.

In some persons Dr. Lindemann found a tendency to be preoccupied with the consolations of loss such as a belief in personal immortality. When this was held as a real conviction, and came into the foreground only

after the confrontation of the loss, it was helpful. But when it was used as a substitute for facing the loss itself, then it was merely a kind of protective device.

We cannot very well "practice" responses to bereavement any more than we can specifically prepare ourselves to die. But from earliest days our lives contain some inevitable losses. Not until we reach adult years can we do much reflection on this fact of loss, or assess our own response to losses. When we do so, most of us will find that that response is partly up to date and partly dated.

Consider a family which has to move from a community which it has enjoyed, or a man who finds he must change the kind of work he has liked. These are real losses, not so inherently shattering as bereavement, but not to be set aside lightly. Suppose that the family wants to take the move in its stride, and that the man wants to move to his new job with chin up. And yet suppose that both find themselves miserable and feeling inwardly lost.

They need not blame themselves. On a conscious rational basis, the family may be moving to a nicer community and the man to a better job. But if the old community and the old job have become linked in the inner life with security of the deepest personal kind, then more than logic is needed to explain the pain of the loss.

It would seem, then, that our best preparation for the ultimate loss, death, is threefold. First, if our response to some smaller loss in life is inadequate—if the way we *do* feel and the way we *want* to feel do not match—then we can try to do something about it. We follow the same methods of getting help that have been discussed in regard to any other dated emotion or warped perception.

By seeking help on our response to a smaller loss, we prepare ourselves also, and at the same time, for facing that loss which is more ultimate.

Second, we bring death into the open in our own minds. Someone has said that we need more healthy morbidity. Rural people are more accustomed to dealing with death as one of the facts of life than are those in the cities. And it is my suspicion that their greater familiarity helps them to confront the possibility of their own death with less anxiety and more equanimity.

Third, we can turn to the persistent hope and faith of religion that death is not the last end of all that is best in essential human selfhood. The ways in which different people find it possible to conceive immortality are varied. We have already indicated that such a faith, however conceived, cannot take the place of the pain of bereavement and perhaps of some of the fear of one's own death. But once the stark suffering of early bereavement has gone, and one has become familiar with the idea that some day he will die, a faith in immortality may be of abiding value.

Nor is it cold comfort to realize that death is a vital element in the economy of nature. If there were no death, there could be no new life, no novelty, no progress or advancement. Life would not be human life as we know it, but something else. If we humans are inescapably social beings, brothers one of another, then our death in the fullness of years may be both a final release of our deeper selves and a green light to our descendants.

The readiness to accept death in older years is an index of the fact that we have truly lived, and is therefore the final indication that we are worthy of becoming an ancestor. We bequeath to our descendants the spirit of life which has been lived on a truly human level, which can face even the fact and reality of death. Such reflection is not morbidity, but a coming to grips with a basic aspect of our human destiny.

If we find that we have a choking fear of the prospect of death, let us not attribute this to death itself, but look for the real reasons for its existence somewhere within our own lives. We may be sure it has not come out of nowhere and that it is not our "fault" for having it. Such a choking feeling is no more unsusceptible to change through understanding than is any other troublesome feeling we find within ourselves.

Standards of Human Growth

The process of becoming a successful ancestor is, therefore, a development of increased capacity to live life fully and abundantly at every one of its stages in accordance with our particular needs and temperament and in mutuality with our fellows.

How do we proceed? What basic standards or principles may we use to guide our growth toward ancestor-worthiness? We may examine this through one of the striking stories of the New Testament—which suggests three basic standards.

The story is of Jesus and the Gadarene demoniac or psychotic sufferer. Jesus got out of the boat on the shore of the little Lake of Galilee. On the ground above a man was waiting. He was without clothes, and there were hanging to him the remnants of chains with which he had been bound. He fell down before Jesus and cried, "What have I to do with thee, Jesus, Son of God most high? I beseech thee, torment me not."

Jesus spoke to him and asked, "What is thy name?" The patient replied, "Legion," for he was filled with evil spirits. Jesus commanded the evil spirits to leave, and they did, entering into some swine nearby. The people then came and found the man seated at the feet of Jesus, clothed, and in his right mind. Seeing this, they were afraid.

The Gadarene, thankful to Jesus for his healing, asked to be able to accompany him and stay with him. But Jesus turned to him and said, "Return to thine own house."

The first standard this story suggests to us is the *capacity to change those patterns of life which have become unsatisfactory.* The fact that the Gadarene was finally freed of the evil spirits, to use the ancient term, showed that the potentiality for being rid of them was in him all the time. He was unaware of this until he confronted Jesus.

But even before he had drawn upon this capacity he must have sensed it, or else he would not have been waiting on the shore with his chains broken. To sense that there is untapped creative capacity within us does not in itself enable us to release that ability. But it may provide the needed foundation upon which hope may stand while movement is being tried.

In contrast to the direct action of the Gadarene was the apparently weak response of the people. They were the average persons who, when the man was cured, did not rejoice but were afraid. They were like the South Sea Islander who was frightened by the noise which the missionary's new Model A Ford did *not* make after he had been accustomed for years to the reactions of the Model T. We do not blame the average people. We understand that the new, even when it restored a friend who had been lost to them, could be frightening because it broke up the old ordered expectations of their world.

When the patterns of our lives become unsatisfactory, as they do with all of us sometimes, we need first the capacity to recognize that fact. The ability to recognize it is a long step toward the needed change. It is not enough to confess and try to deal merely with the fruits of our sin or difficulty, as if it had nothing basically to do with us. The capacity toward which we try to move

is what can enable us to deal with the roots, the life experience which has made inevitable the dated emotions or warped perceptions.

The story of the Gadarene has a second standard, the *capacity to stand in the face of difficulty.* The Gadarene had managed for years to live, chained in the tombs and without clothes but alive. He could not pick himself up by his own bootstraps, but he endured until an agent of transformation could be found.

After he was cured, seated at the feet of Jesus (acknowledging the help which had been given), clothed (resocialized), and in his right mind (again able to communicate at a human level), he wanted to follow the safe course and stay with Jesus. But Jesus told him instead to go home, back presumably to the same kind of situation which must have caused his difficulty in the first place. If he were really freed from the evil spirits, he could stand in the face of that which had once been so oppressive it broke him.

There are certainly limits to what anyone can stand. But human life can never be without occasions in which this is the best we can do. In grief and bereavement we stand, shakily perhaps, but without falling. We do not seek to stand stoically in the face of anything at all as if our inner life must always remain untouched. We aim instead at some capacity to take the slings and arrows of a fortune which is frequently outrageous. We try not to be supermen but men and self-directing human beings.

During the war I happened to talk with a woman of middle years who had recently learned that her son had been taken prisoner. Knowing her and her fortitude and honesty, I asked, "How do you feel about it?" She replied, "I'm scared to death, but I'm not afraid." To acknowledge our fear and torment openly to ourselves, to realize that our inner lives are deeply touched, and yet to have a holy of holies in the depths of the self to which

we can repair and which can see us through—that is our goal.

The Gadarene gives us one more standard for fullness of life. We may strive for the capacity to see and to make needed changes when our lives become unsatisfactory, and to stand in the face of difficulty which cannot be changed. But these may not be enough.

We need also *capacity to live beyond both impulse and custom with conviction about the ethical reality of our world.* The evil spirits were in the Gadarene, just as the troublesome dated emotions may be in us. They are not wholly foreign, like barnacles which can be chopped off the bottom of the ship. And yet they are not us. When Jesus said, "What is thy name?" the answer was "Legion." Anyone in inner turmoil will recognize that as a good answer. It is as if a thousand forces are pulling within. And yet these forces, while related to the person, are not the person himself.

Had the Gadarene followed impulse, the evil spirits would have been his whole personality or all of it that he recognized. Had he followed custom and convention, he would have resigned himself to his divided status and made no attempt to seek cure.

Life lived on impulse would of course be divorced from those higher qualities which are as fundamental a part of human existence as are the needs of our bodies. We do not ignore impulse. We channel it and use it and find proper means of expression for it.

Neither can we be run by custom if our lives are to be full. We cannot ignore custom, or the patterns of our particular nation or class or group. But it is an insufficient guide to fullness of life. When Paul spoke of the "law," he warned his hearers against ignoring it because it did in fact sum up wisdom of the ages. But if the true spirit were present, he said, one would not have to worry about the law. We might say today that, if the "law" or the heavy hand of cultural demand rests weightily upon

our shoulders, we are taking it in a way which will not free our deeper selves.

We strive then for a capacity to live beyond both impulse and custom, because we seek a standard which transcends them both and which puts each in its proper place. We move toward integration of our inner lives, because we see that the best interest of our deepest selves and the structure of God's creation are aspects of the same reality.

Summary

We become successful ancestors in the degree that we live our lives at each stage including our old age. We learn to come to terms with death in the same way we learn to face lesser losses in life.

Growth toward ancestorhood has a pattern like a normal cell of the body; it does not run in wild disorder like the cancer cell. Seen in the most general terms, the standards of growth mean these capacities: change when we must, stand when we cannot change, and a framework for living beyond both impulse and custom.

We seek life not destruction, but the choice is always ours. Before the death of Moses, when he went up on the mountain to see the promised land toward which he had led his people for many years but on which he was never himself to set foot, the Lord spoke to him and said, "I have set before you life and death, blessing and cursing. Therefore, choose life, that both thou and thy seed may live."

There are promised lands which our children and their children may inherit but on which we ourselves shall not set foot. But they can be claimed only if we, like Moses, work our way through our particular wilderness in their direction. Throughout our journey, and even as we stand on the mountain and gaze at these lands of promise, we may hear the Lord saying unto us, "I have set before you life and death, blessing and cursing. Therefore, choose life, that both thou and thy seed may live."

Second Helpings

If theology is the doctrine of light, psychotherapeutic characterology is the doctrine of the unwholesomeness of darkness.

FRITZ KÜNKEL

. . . if men cannot live on bread alone, still less can they do so on disinfectants.

ALFRED NORTH WHITEHEAD

The new being is born in us, just when we least believe in it.

PAUL TILLICH

CHAPTER ELEVEN

SECOND HELPINGS

WHEN we are confronted by an especially perplexing problem, the first help we seek is from ourselves. To begin with we try our old stand-by methods of solving problems. When these fail to work we look around to see what else can be tried. In this chapter we shall attempt to pick up nearly everything that has been said before, and focus it on what we may actually do to find a second helping when the first has not worked.

Suppose a man is in the habit of rushing headlong into things. He will keep that up until some situation arises where this method fails. Then he may think it over and decide, let us say, to try holding himself back from rushing into things.

Holding back may help a little. But the trouble with such initial attempts to help ourselves is that they usually deal only with symptoms and actions, not with causes and patterns.

Our headlong man does not stop seriously to ask himself: Why am I inwardly compelled, when threatened, to rush immediately into something? Instead, he asks himself only: What other action should I take here if this one does not work?

He cannot be *inwardly* free to try another solution to his problem unless he understands something of why he acted the way he did in the first place. If he is to

call upon a "second helping," he must be able to examine the failure of the first.

Understanding Our Failures

How do we understand the failure of our first effort so that a second may be tried? We may call on a young man in his twenties, whom we shall call William Joslyn, to explain through his own life experience.

William Joslyn became increasingly concerned because he could not concentrate. He was working during the day and attending school three evenings a week. His schedule was tight, but this had not bothered him at the start. Now he found his mind wandering in classes, and all the will power he could summon was not sufficient to hold his attention to the matter at hand. When he tried to read he would nod sleepily or stare at an object across the room. It was as if his mind were being snatched up by some unruly wind and tossed here and there, anywhere but on his book.

When he first noticed this lack of ability to concentrate, he thought perhaps he had been working too hard. "What I need," he told himself, "is some relaxation." So he cut down a bit on the study and left himself four evenings a week for recreation.

The results were disappointing. An evening with his friends left him feeling deflated. There was that nasty fifteen minutes when the smutty stories were being told. He didn't like them, but why couldn't he have left the group for a few minutes? Or managed not to listen? He couldn't understand why he was bothered so much by the stories and yet unable to do anything about it.

Then there was that other evening when he asked Jane if he might take her home from the party. She had hesitated slightly before saying yes. And this bothered him, even though she tried her best to be pleasant on the way home. The whole experience fell flat, but why?

Finally William Joslyn came to realize that his plan to

relax was not working out because he didn't know how to relax any more than he knew how to concentrate. "My social relationships are in as bad a state as my studying," he thought, "I guess I'd better do something besides just try one solution after another."

Beneath William's inability to concentrate was a confusion about why he was studying anyhow. He did not like his job and he had started the school course as a way to something better. William's family happened to prize education very highly. In fact he was the only one in the family who had not gone to college. World War II had interfered. When he got out of the Army it seemed better to go right to work and do his schooling on the side. His father would have preferred that he go to school full time and leave the job until later. And as far as night school was concerned—although father never said anything right out—it was obvious he considered it a poor substitute for a regular college course.

Now, William did not like his job and did want to get the education to equip him for something else. But still he actually had an inner resentment about school. He had assumed that his father's judgment about the importance of school was right and had come to think of this judgment as his own. But it was only partly his own, and because of that fact something inside him was rebelling. This resentment in his case showed itself in the inability to concentrate.

His attempted new solution—less work and more relaxation—was not effective for it left the basic problem untouched. Nor would his situation have been helped if he had quit school entirely. The one way in which he could come to terms with his problem was to get some understanding of what had been going on inside him and between him and other people. Mere action, flailing away in this direction and that, would never be enough.

When William's effort failed to produce results, he came to talk with me as a pastor and counselor. In the course of several talks William was able to get some

genuine insight into what lay behind his difficulty, and to establish a new basis for moving ahead. But we need to note that it would have been impossible for William to get help through me until he realized he had exhausted all the ways he knew to help himself by this or that action. He had to see that half-measures would not do before whole-measures could become possible.

Still it was not easy for him to come to me. He felt confused and anxious. It was nothing at all like going to a physician to have a boil lanced. With a boil the doctor lances and bandages and that's all there is to it. But in bringing his personal problem to me, William himself was involved. Any discussion was bound to be painful to his sense of security and integrity.

We can go still further. For William to take the step toward an effective second helping, it was not only necessary for him to recognize that trying various courses of action would not work. He had also to see that this impasse threatened the whole meaning of his life. This was not just a day but judgment day—a point in time from which he must move either up or down, because it was impossible to continue as before.

William sensed all this—as his coming to me proved—but it took several counseling discussions before he was able to see clearly that he had felt gravely threatened.

Religious thinkers like Kierkegaard have said: We cannot confront our situation as human beings until we feel despair and anxiety. To rest smugly in the conviction that we have no problems—or that we can solve our problems by old stand-by methods—is a denial of our very humanity.

This is strong medicine, none too welcome to a society like ours which has more problems than it confesses to itself. But its truth is equally important for William Joslyn in his particular predicament and for western man in his general predicament.

William had to reach a point of despair, that is, a conviction that however many courses of action he might try none would really work. It is impossible for a man to acknowledge such a feeling to himself unless at the same time he is dimly aware of positive strength deep within him—strength that shows itself first in courage to face up to the situation. The despair, therefore, is not final or ultimate, but transitional.

As with William, so with the human situation in general. We may try to deny to ourselves that our plight—or man's plight—is desperate and attempt to coast along. Or we may be forced, as parts of Europe have been, into a situation where we have to face despair. We may then find our way through that despair to a new and more realistic affirmation as some have done; or we may sink back into a helplessness without affirmation which becomes fertile soil for disintegration, or for totalitarianism and the loss of freedom.

When we confront a particular situation in our personal lives, as William did, and face the despair that its recognition involves—then we have begun to understand the failure of our first effort so that a second form of helping becomes possible. What makes the new help possible is not just the fact of despair—but the despairing honesty of giving up the old and fruitless courses of action.

How Counseling and Psychotherapy Can Help

One of the aids we may need to try beyond ourselves is counseling or psychotherapy.

Psychological counseling or therapy, as a professional function based on scientific study of how personality operates, is relatively new. Counseling has of course been done by priests, physicians and friends for thousands of years. But so new is its development in a scientific sense that it is difficult to get an accurate and inclusive view

of it. This or that group of therapeutic workers may not recognize the kinship between what they are doing and what some other group does. Despite the danger of possible over-simplification, we shall try to suggest the fundamental things which these various kinds of helpers have in common.

Every one of the groups which does psychological helping has, we might say, stumbled on it by accident. We may look, as one illustration, at the social worker. She was originally a person who administered funds or performed other specified services chiefly for poor people. A family in financial need, or requiring advice on how to get medical help, would come to her. With her knowledge, she could tell them what ought to be done. So she made a plan and explained it. But perhaps some of the money given for rent was used by mother to buy clothes, or perhaps father refused to meet his appointment at the clinic. In earlier days the social worker sometimes said, "I did my job, but the client would not cooperate."

As time passed, the social worker saw that mother's inability to refrain from buying a new dress and father's distrust of a hospital were in themselves parts of the total problem which had to be dealt with. As soon as this new perspective had been reached, new methods were sought to help remove father's fear of the hospital and to change mother's financial unreliability. This involved, for the first time, really dealing with mother and father as persons.

Then came a third stage. In the second the clients had been treated as people up to a point, but the worker was sure she knew what was best for them. Then she began to have some doubts. Father's fear of the hospital might be based on something much deeper than she had expected, and might even be justified. Certainly father's view had to be taken seriously for whatever it really meant, and not assumed to be something she should push aside in the quickest way possible. This meant that more of father had to be dealt with than before.

The worker had started in to give money and advice. She manipulated the people. Since this did not really work, she soon turned to listening. But her main concern still was to have them follow her views. But that did not really work either. She then turned to helping them to help themselves.

All the helping professions have gone through similar stages of development, though some have gone into understanding the inner life more deeply than others. The young medical student does not generally think of himself as a future psychological helper. But when he discovers that perhaps half his patients cannot be aided by manipulative measures like surgery and drugs, and instead need the psychosomatic (body-mind) approach both in diagnosis and treatment, then he must learn and practice psychological helping or ignore the needs of his patients.

Something similar is true for clergymen, educators, probation officers, vocational counselors, industrial counselors, and of course psychiatrists, psychologists and psychoanalysts.

Common sense tells us correctly that many of the functions of these different experts are different. A psychiatrist or a probation officer each knows and uses and does things the other does not. But this fact has always been obvious. What we are now seeing more clearly is that, in so far as any one of these experts really helps personality development as a whole, it is through an understanding and a basic approach which is nearly the same as that of the others.

The psychiatrists (medical doctors who have specialized in mental and emotional disorders and therapy) and the psychoanalysts (who do more extended psychological therapy, and most of whom in this country are also psychiatrists) were the first to explore therapeutically the kind of dynamic understanding of personality growth

which we have considered in this book. They have therefore made, and are still making, an especially important contribution to all the rest of the professional helping groups.

All these groups, even when they may not be well informed about what is going on in other groups, are moving in a similar direction. The vocational counselors, for example, realize that they cannot perform their vocational job properly if some general emotional problem is troubling their client. So they have tried to develop an understanding not only of jobs, or of people in jobs, but also of people facing problems including vocational problems. Ordinarily their helping activity begins with vocational problems, but it must usually take in other aspects of the personality before it is through.

It is of course important, to continue this illustration, that the vocational counselor know when his client can profit more from a psychiatrist or some other helper, as it is for the psychiatrist to know when his patient can get more from a priest. The fact remains that, over and above the specialized knowledge and skill which each group uses, there is a body of insights and methods which is used by all, even though each may speak of it in different words or see it in a different context. Leaders in all these fields have begun to emphasize the existence of this common core.

The essence of the helper's knowledge is concerned with the psychological processes that go on within and among human beings. Every helper—be he a marriage counselor, psychiatrist, pastor, social worker, or something else—has to know how dated emotions are formed, why they persist, what they once meant, what they now mean, and how people tend to feel consciously and unconsciously about them. It makes little difference whether he calls them by the same names someone else uses. But the processes themselves are real, and he must know them or he does not know people, whatever skill he may

have developed in dealing with or influencing them. In helping, there is no substitute for such knowledge.

But the knowledge in the helper's head and improvement in his client's or parishioner's condition are not the same thing. One does not follow automatically from the other. What kind of method does a good counselor use? The fundamental approach or method in all psychological and spiritual helping has been gradually recognized to be helping the person to help himself, that is, educing or drawing out the strength and skill for solution of the problems from the inner resources of the person himself, which he may not know he has. Only inner light can dispel inner darkness.

The professional skill in psychological or spiritual therapy comes partly from what the therapist knows about how the inner life operates, and partly from the approach and methods he has discovered for helping people to draw upon their own potential inner strengths.

Suppose that we are having difficulty about relationship to an employer; and, realizing that there must be a dated emotion or warped perception somewhere, have gone to a professional helper for assistance. This counselor will know perfectly well that we have a dated emotion, that something in our experience has produced our attitude, that it once served a kind of useful purpose. He will also know that, even though it may have troubled us in but one area of our experience, it is probably related also to other areas.

The helper has some idea of what we would be like if we get better. But there is nothing very fixed or rigid about what he would interpret to be better. He would know that tension produced by real injustice on the part of the employer would not itself cause the trouble unless it were confused and tied up with neurotic anxiety. But only we, with his help, could sort these things out. So,

while he would have some idea of goals, none of his ideas would be rigid.

He would not try to impose anything on us. The more competent he was, the more attention he would pay to understanding us, dated emotions, warped perceptions and all, and the less he would be concerned with any theory of his own which did not fit into what he learned from us. But the fact that he would not impose on us does not imply that he would let us impose on him.

If we said, "This is nothing but a work problem," he would not reply, "Fine, we will consider nothing but the work problem." Instead, accepting us as we are, he would say, "I take it that is what you want to discuss." If his understanding should weaken the defenses we have set up against ourselves, we might be able to say, "Well, there may be more to it than that." If we were still strung up too tight, however, he would not press or push. He would know he could help us only at our own rate of helpability.

Suppose we told the facts of our problem to a personal friend. Probably, as is proper in the mutuality of friendship, he would say, "Gee, that's tough. Have you ever tried this? I knew a fellow once who . . ." When we tell it to the professional, he does not sympathize in this same sense. Unconsciously, we have made a bid for sympathy from him just as we did with our friend. But when we got sympathy, it did not really help the problem or we would not have had to look for assistance. We have, so to speak, got the *expected* response from our friend. But the expected was not sufficient help.

The professional helper can do something for us, in this situation, which a friend cannot do. The relationship with him is not mutual. It is not a swapping of stories. It is not getting to know each other as persons. It is a special relationship in which both people concentrate on one person in order to help him see more clearly his inner obstacles and perplexities, and better to mobilize his inner resources to meet and solve them.

The professional helper, in contrast to the friend, would

say, for example, "Then, as you see it, the lack of ability to get along with your employer seems to be what you need to understand?" The person can say as much or as little as he likes and is prepared to say. That is, he can reveal as much of himself to himself with the counselor's help as he is inwardly prepared to do at this time. He will not be diverted, moralized at, condemned, praised, agreed with, disagreed with, or verbally reassured.

Instead, he will get help in accepting himself and the totality of his experience for what it is and as something to be dealt with. He will be aided in understanding how he came to be as he is, including his still unfulfilled aspirations, and in clarifying what the forces are within him which now pull him this way and that. The counselor is not a mere passive mirror who lets the person's feelings bounce off him. He will be warm and friendly, a real person. But he will not, like the friend, become enmeshed in the problem itself. Single-handed, and by reflection alone, we cannot perform this specialized therapeutic function for ourselves. If we do need this special form of help, however, it is well to recall that it is merely a price we pay for being inescapably social creatures, yet separated one from another.

The function of the good therapist is expert, but is not magical or esoteric. There need not be anything remarkable about his personality to account for our being able to see and accept ourselves better with his help than we can do alone. Our first attitudes toward ourselves were evolved through a social medium, our parents. We have grown to be adult human beings through our sociality, through interpersonal relationships. It is not strange, then, that through a social medium we can come to see ourselves straight better than we can alone.

We may know all this and yet not be able to do away with our reluctance to seek psychological therapy when needed. But if we can realize that this reluctance is chiefly our understandable hesitation at looking inside ourselves we can then deal with this hesitation more

easily. In contrast, if we rationalize our reluctance by blaming it on counselors or therapists in general, we only make things worse.

There is of course a reluctance coming from another source: the fear that a counselor will not in fact meet the ideal conditions which the previous pages have suggested in abbreviated form. Such a fear is still sometimes justified in spite of the presence of diplomas, degrees and evidences of experience. Doctors and ministers and vocational counselors and all the rest of us have our own professional dated emotions. If we have learned how something develops inside people, and the parishioner or client explains his feelings in such a way that we can make an excellent guess at the connections, it requires a firm grasp on the nature of the therapeutic process to avoid saying, "There, that's the point. You see how A is related to B?" The person may not see, and may not yet be ready to see. But enthusiasm and knowledge in general may outweigh attention to this person in particular, and we go on, "Very well, I'll tell you. It's this way. Your X and your Y were originally like this. . . ."

It is not easy for the counselor to get beyond this. When he does make mistakes of this kind, they are like the errors which people make in life situations. They do not come either out of ill intentions or ignorance but out of clinging to some therapeutic pattern which has proved at least partially useful in his past experience.

If one believes he could profit from counseling or psychotherapy but feels reluctant to make a move, his first step is to discover whether his hesitation is a rationalizing of his need or is based on a sound doubt about available therapists.

If we do become convinced that we can profit from a professional helper, where can we go? There may not be in our vicinity a psychiatrist, clinical psychologist, vocational counselor or other particular expert we might most

like to consult, for the number of persons in these groups is still small. But there is likely to be a competent social worker in our community who, if she cannot give the help herself, can aid us in finding it elsewhere. There are clergy in every community who are increasingly receiving scientific training to help people as well as drawing upon the wisdom of the ages. More young physicians are also receiving training to help on personal problems.

Special personal help of the kind we have described is a functional aid to people who come up against particular obstacles in the growth process. It can help not only serious difficulties, but the kind of growth problems we all have at least sometimes in our lives.

We do need more such people. Nearly all the well trained professional helpers are now swamped with business. There is an increasing recognition that they can help us to unravel personal problems and difficulties. If we of the general public, seeing the value of their service, want their numbers to increase, we can indirectly encourage the universities and other schools to expand their facilities.

We have taken a bird's eye view of the professional groups which do counseling or psychotherapy—which are studying and applying methods of second-helping us over the impasses of life. We have been able to deal with them only in general. But we have seen this much, that what they can do may be vital and essential when we are so blocked inside that we cannot move ahead by our old patterns. They are not just for queer people but on occasion for us.

How Personal Religion Can Help

Throughout this book we have talked about man's inner darkness—using ideas like dated emotions and warped perceptions to show how man becomes alienated not only from his fellows and from God but also from himself and his own creative capacities. As the religionist sees it this is a description of man's sin in so far as the

alienation is wilful, that is, so far as man might be able to change it but does not take the necessary steps. Some of it, however, is not personal but collective or "original" sin, that is, an inevitable reaction because of one's environment and what he has been taught, like the dated emotion. He never had a real alternative.

Christianity's age-old insight that we cannot consider the nature of human growth and human salvation unless we look first at human cussedness and human sin appears very modern. If we had begun in this book to set forth a superficial optimism, to say that man was all good and we needed only a little more of something or other, most readers would properly have set it aside as bootstrap literature. To understand the inner light, we must first look concretely at the inner darkness.

But there *is* an inner light. One person after another whose story we have discussed has worked through his particular inner darkness and come to a better awareness of his inner light, and then realized that it had been present all the time or he could never have faced the darkness. He has hit his despair, and slowly realized he could experience that transitional despair only because underneath it, in a deeper realm of being, there was hope. He has confronted his own responsibility for his predicament, and begun to come through it by the power of his freedom. He has faced his enchainment because it was constantly challenged by his creativity.

There are some who acknowledge that the powers of the inner light are mighty, and who point, as we do, to the hidden reserves upon which people may draw if they can muster the courage to face their predicament in its true nature. But, they add, this is the way the universe is. This is the "given" character of human existence. Keep religion and theology out of it. If you try to sanctify this inner light by calling it the Holy Spirit or the grace of God, you will just present an invitation to people to give up their human freedom and become dependent on an authoritarian God.

This is a timely warning. It is possible to treat the inner light as if it were something entirely separate, something wholly outside, to be knelt before like an Eastern potentate.

The cure for such a danger, however, hardly seems to lie in denying that this expresses the inherent intention of the idea of God in the high religions like Christianity. The idea of God has developed from one century and civilization to another, and it has not infrequently included as much of what we would consider the powers of darkness as of the powers of light. It has been used by rulers, political and ecclesiastical, to keep people in subjection; by fanatics of the left to incite spiritual revolution, by fanatics of the right to revert to some ideological Garden of Eden.

But the basic religious intention of the idea of God, throughout Christian history, has been to affirm a faith in the source upon which man may count, despite and through all the darknesses, in moving toward the actualization of his freedom as a human being. The inner light is a light because it is the power of God working in and through man's nature. It is inner because the sense of its presence and power wells up from within. It is not "us." If we worship God, we do not worship ourselves or an aspect of ourselves. But it is related to us, operates upon and through us, not against our "will" but to help us make real our freedom.

If we have conceived God to be "wholly other" and apart from us, or, at the other extreme, as merely a way of talking about something that does not exist, then we may need a new conception of the God who creates and sustains in every atom of the universe at every moment in time. But for most of us it is a new perception of the working of God, not a new God, who is needed.

When Nicodemus, a prominent Jew, came to Jesus, he was not a man without a religion. Jesus did not deny the value of the religion which Nicodemus already had.

But Jesus said, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." And he added, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

There have been in all ages daily miracles of life transformation through the perspective which religious insight can bring. The new element is not a new religion, but a new realization of what religion means for one's own life. Even those of us who were reared in the Christian faith, and re-accepted it voluntarily when we became adults, may need to be born again into realization of its full dimension. We may believe in Christ, but not have seen in the recesses of our inner lives that his incarnation, becoming flesh as we are, shows that God Himself has come and does come into human life even unto the depths of our despair. A dogma may become a living faith.

The avenues to the discovery of personal religion are many, and each person must seek his own. Yet we are all in a predicament, and we know the great strength of the chains which bind us once our patterns of personality have become fixed. If the chains are to be cast off and we, like the prodigal son, are to come to ourselves, we shall each do it in our own way—but we shall all do it through fellowship.

Whether this fellowship comes to us through friends, through the special aid of psychotherapy, or through new awareness of the presence of God in our lives—it involves no renunciation of the strength of our real selves, but only of the shell which has encased us. Whereas we hated the light, now we come toward the light and the inner darkness begins to disappear.

FOR FURTHER READING

The readings are arranged to follow up each chapter, although many of them discuss other topics as well. The symbol (I) indicates that the book is introductory, while the symbol (A) means it is more advanced. The list is selective not comprehensive.

Chapter One. *The World and Ourselves (Self-Knowledge)*

Edwin E. Aubrey, *Man's Search for Himself* (Abingdon-Cokesbury, 1940). Theology viewed in the light of the title. (A)

O. Spurgeon English and G. H. J. Pearson, *Emotional Problems of Living* (Norton, 1945). A popular account from the psychiatric point of view. (I)

Harry Emerson Fosdick, *On Being a Real Person* (Harper, 1942). Very good introduction to self-understanding by the distinguished preacher. (I)

Lee E. Travis and Dorothy W. Baruch, *Personal Problems of Everyday Life* (Appleton-Century, 1941). Rewarding book on personal mental health. (I)

Evelyn Underhill, *The Spiritual Life* (Harper, 1937). Good introduction to the meaning of devotional practices as involving self-understanding. (I)

Chapter Two. *Grown-Up Growth*

Gordon W. Allport, *Personality: A Psychological Interpretation* (Holt, 1937). Still the best systematic statement on the nature of personality and its growth. (A)

Dorothy W. Baruch, *New Ways in Discipline: You and Your Child Today* (Whittlesey, 1949). Good reinterpretation of discipline in growth. (I)

Arnold Gesell and Frances L. Ilg, *Infant and Child in the Culture of Today* (Harper, 1943). Detailed account of stages in child growth up to age six. (A)

Fritz Künkel, *In Search of Maturity* (Scribners, 1943). Discussion of maturity at higher levels, from both the psychological and religious points of view. (A)

Gardner Murphy, *Personality: A Biosocial Approach to Origins and Structure* (Harper, 1947). Comprehensive statement of what many fields of knowledge have contributed concerning personality. (A)

Harry A. Overstreet, *The Mature Mind* (Norton, 1949). Good brief statement on psychological maturity, if a bit oversimplified. (I)

CHAPTER 3. *Dated Emotions*

Walter B. Cannon, *The Wisdom of the Body* (Norton, 1932). Classical account of the ways in which the body is self-regulating. Very readable. (A)

Russell L. Dicks, *God and Health* (pamphlet, Federal Council of Churches, 1945). Good brief statement on self-regulation of the body. (I)

Karen Horney, *The Neurotic Personality of Our Time* (Norton, 1937), and *Our Inner Conflicts* (Norton, 1945). Both books explain how patterns of personality become troublesome conflicts. (A)

Karl A. Menninger, *The Human Mind* (rev. ed., Knopf, 1937). Good popular statement from the psychoanalytic point of view. (I)

CHAPTER FOUR. *Seeing Straight*

No popular book on this topic has been written. The reader is referred to appropriate sections in the books by Allport and Murphy cited in Chapter 2. The special student may consult the Gestalt psychologists, and the psychological technical journals.

CHAPTER FIVE. *Emotional Tensions (Anxiety)*

Anton T. Boisen, *The Exploration of the Inner World* (Willett and Clark, 1936). Tells of the author's studies of acute emotional illnesses from the religious point of view. (A)

Larry Freeman and Edith M. Stern, *Mastering Your Nerves: How to Relax Through Action* (Harper, 1946). Well-written account of tensions, though a bit mechanical in point of view. (I)

Sören Kierkegaard, *The Concept of Dread* (Princeton, 1944, trans. by Walter Lowrie). Difficult but rewarding reading by the first modern thinker on anxiety. (A)

Rollo May, *The Meaning of Anxiety* (Ronald, 1950). The best book on anxiety, comprehensive and readable. (I)

Reinhold Niebuhr, *The Nature and Destiny of Man* (Scribners, two volumes, 1941 and 1943. Now available in one volume). Contains the most widely discussed current concept of anxiety from the theological point of view. (A)

CHAPTER SIX. *Knotty Conscience*

J. C. Flugel, *Man, Morals and Society* (International Universities Press, 1945). Conscience theory from the Freudian point of view. (A)

Erich Fromm, *Man for Himself* (Rinehart, 1947). The best book on the psychology of conscience and the psychological contribution to ethics. (A)

Lewis J. Sherrill, *Guilt and Redemption* (John Knox, 1945). Attempts to deal with the findings of both psychology and theology as relevant to the title. (A)

Paul Tillich, *The Protestant Era* (University of Chicago, 1948). Especially the chapter on "The Transmoral Conscience." (A)

CHAPTER SEVEN. *Enterprising Freedom*

Erich Fromm, *Escape from Freedom* (Farrar, 1941). Analysis of motivations behind the title, in the light of the social scene. (A)

Carl G. Jung, *The Integration of the Personality* (Farrar and Rinehart, 1939). Translated by S. M. Dell. Exposition of Jung's concept of "individuation." (A)

Lecomte du Noüy, *Human Destiny* (Longmans, 1947). The title is seen in the light of current knowledge and speculation on human evolution. (I)

Martin Luther, *On Christian Liberty* (Muhlenberg, 1943, written in 1520). The most popular of all Luther's writings. (I)

Daniel Day Williams, *God's Grace and Man's Hope* (Harper, 1949). Well written theological statement on sin, grace, freedom, etc. (A)

CHAPTER EIGHT. *Seasoned Sex*

Peter Bertocci, *Human Venture in Sex, Love, and Marriage* (Haddam House, Association Press, 1949). A readable but penetrating statement by a contemporary philosopher. (I)

Albert Deutsch (ed.), *Sex Habits of American Men* (Prentice-Hall, 1948). Symposium on and popular interpretation of the Kinsey report's first volume. (I)

Alfred C. Kinsey, W. B. Pomeroy, and C. E. Martin, *Sexual Behavior in the Human Male* (Saunders, 1948). The first volume of the famous Kinsey report. (A)

Otto Piper, *The Christian Interpretation of Sex* (Scribners, 1941). An exposition of the Biblical point of view on sex, arbitrary but thoughtful. (A)

Howard Whitman, *Let's Tell the Truth About Sex* (Pellegrini, 1948). The best general volume on sex education. (I)

CHAPTER NINE. *Taking Issue*

I have not been able to discover any sound popular general treatises on the relation of personal attitudes to social issues. Technical studies are just beginning to appear, as for example, *The Authoritarian Personality,* by T. W. Adorno, et al. (Studies in Prejudice, American Jewish Committee, Harper, 1950). For a beginning, the general reader will find many hints in the popular writings of anthropologists Ruth Benedict and Margaret Mead.

CHAPTER TEN. *Becoming An Ancestor*

Erich Lindemann, "Symptomatology and Management of Acute Grief," *American Journal of Psychiatry* (Vol. 101, 1944). Still the sole article on this subject by the author. (A)

Paul B. Maves and J. Lennart Cedarleaf, *Older People and the Church* (Abingdon-Cokesbury, 1949). A readable and comprehensive statement, including a summary of all kinds of knowledge about aging. (I)

William F. Rogers, *Ye Shall Be Comforted* (Westminster, 1950). A popular volume on bereavement, based in part on the Lindemann research. (I)

CHAPTER ELEVEN. *Second Helpings*

What Psychotherapy Does

Karen Horney, *Are You Considering Psychoanalysis?* (Norton, 1946). By a progressive psychoanalyst. (I)

Lawrence S. Kubie, *Practical and Theoretical Aspects of Psychoanalysis* (International Universities Press, 1950). By a progressive "orthodox" psychoanalyst. (I)

Clara Thompson, *Psychoanalysis: Its Evolution and Development in Theory and Therapy* (Hermitage, 1950). Readable account of the changes in psychoanalytic theory and practice. (A)

David E. Roberts, *Psychotherapy and a Christian View of Man* (Scribners, 1950). A theologian examines psychotherapy and how it works positively. (A)

What Personal Religion Does

Gordon W. Allport, *The Individual and His Religion* (Macmillan, 1950). The view of a psychologist who sees religion positively. (I)

John Baillie, *Invitation to Pilgrimage* (Scribners, 1942). Distinguished Scottish theologian discusses the foundation of personal religion. (I)

George A. Buttrick, *Christ and Man's Dilemma* (Abingdon-Cokesbury, 1946). Well-known preacher discusses the basic approach to Christianity. (I)

Douglas Steere, *On Beginning From Within* (Harper, 1943). On the beginning of a devotional life. (I)

Paul Tillich, *The Shaking of the Foundations* (Scribners, 1949). Penetrating brief sermons on personal appropriation of religion. (I)

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P. x Job 28:3, 11, 12, 28.

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P. 2 George Herbert, "The Church Porch," Stanza 76, *The Temple* (Cambridge, 1633).

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Chapter 3. Dated Emotions

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P. 37 Cannon, *op. cit.*
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P. 70 Proverbs 29:18.
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Chapter 5. Emotional Tensions.

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P. 72 Sören Kierkegaard, *The Concept of Dread,* translated by Walter Lowrie (Princeton, 1944), pp. 85, 139.

P. 75 Rollo May, *The Meaning of Anxiety* (Ronald, 1950).

P. 83 Rollo May, "Religion and Anxiety," *Pastoral Psychology* (April, 1950).

P. 83 Anton T. Boisen, *The Exploration of the Inner World* (Willett and Clark, 1936).

P. 84 The case used here under the pseudonym of Sven Johansen was prepared by the Rev. Dr. Anton T. Boisen, now of the Elgin State Hospital, Elgin, Ill. While the words of interpretation are the author's, the basic insights within the interpretation are due to Dr. Boisen. The case was discussed by Dr. Boisen in PSYCHIATRY magazine for May, 1947, and is used here with that journal's permission. In another form it is to appear in Dr. Boisen's new book, RELIGION IN CRISIS AND CUSTOM.

In commenting on my interpretation of anxiety in this chapter, Dr. Boisen writes, "At one point I am inclined to take issue with you. I refer to the distinction you make between 'neurotic anxiety' and 'religious anxiety.' Such a distinction seems to me confusing and likely to obscure the significant factors. I prefer to think of anxiety as the ill-defined but often acute awareness that something is wrong in the internal structure of the personality —'some threat to one's status and one's growth,' to use a phrase of William E. Hocking. It is only when the resulting fear reaction is complicated by self-deception and faulty adaptation to defeat and failure that we call it 'neurotic.' And the anxiety

reaction tends to be associated with religious concern to the extent that it is free from self-deception. To that extent also is the outcome likely to be constructive." I am unable to see as much difference between Dr. Boisen's view and mine as he does.

P. 88 Anton T. Boisen, "The Experiential Aspects of Dementia Praecox," *American Journal of Psychiatry* (Vol. XIII, No. 3, Nov., 1933), p. 544.

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INDEX

Aggression, and conscience, 103ff; crystallized, 51ff
Aging, 175ff; social problems of, 177f; consolidation of patterns in, 178f; avoidable and inevitable losses, 176f
Allport, Gordon W., 209, 213
Anti-Semitism, 163
Anxiety: neurotic, 75ff; and despair, 196f; religious, 82ff; and values, 77ff
Asceticism, suburban, 147f
Assimilation of experience, 68, 88, 108
Atomic energy, 165
Aubrey, Edwin E., 209
Auden, W. H., 3
Augustine, xi, 121
Authoritarianism, attitude of, 117; and freedom, 136f; in nature, 126ff, 139, 152

Bacon, Francis, 56
Baillie, John, 213
Baruch, Dorothy, 209
Benedict, Ruth, 212
Bereavement, 180ff; and illnesses, 182f; and other losses, 184; reactions toward, 180ff
Bertocci, Peter, 212
Bible, 31ff, 51ff, 69f, 86, 121, 186ff, 189, 207
Boisen, Anton T., 83, 88, 210
Bootstrap books, 7
Brunner, Emil, 160
Buttrick, George A., 213

Cabot, Richard C., 44
Cannon, Walter B., 36, 44, 160, 210
Cases, see Life Stories
Catholicism, 8
Cedarleaf, J. Lennart, 178, 212
Churchill, Winston, 127
Commitment, 137, 163f, 167ff, 171
Communism, 4, 163
Compensations, 46f
Compulsiveness, 24, 39f, 41f, 130ff
Conformity, 29, 39, 87, 139
Conscience, 101ff; ethical, 102, 118ff; and ethical concern, 115ff; and God, 121f; humanistic, 118; improvement of, 113ff; and law, 118; and morals, 117f; as negative, 112ff; original, 101ff; as response to social demands, 102ff; as self-protection, 109ff; and social change, 168f; transmoral, 118
Counseling, nature of, 194ff; instances of, 44, 58f
Creativity, 42, 65, 83, 119, 134, 138f, 152
Cultural patterns, 169ff; conflict in, 28f; through conscience, 101ff; on sex, 145ff

Death, 180ff; attitudes toward, 184ff
D cisions, 132
Deutsch, Albert, 212
Dewey, John, 160
Dicks, Russell L., 210
Discipline, 107f

English, O. Spurgeon, 209
Ezekiel, 69

Fascism, 4, 163
Flügel, J. C., 211

Fosdick, Harry Emerson, 209
Freedom, 125ff; and anxiety, 140; in general, 135ff; and human destiny, 125ff; and libertarianism, 134f; price of, 127; psychological, 128ff; realization of, 138ff; and security, 137f; and social issues, 137
Freeman, Larry, 210
Freud, Sigmund, 8, 72, 106, 109, 138
Friendship, 25, 27, 40, 67, 119, 120
Fromm, Erich, 28, 118, 150, 174, 211

Gadarene, 186ff
Gesell, Arnold, 13, 209
God, 9, 29, 33, 52, 53, 69, 85, 86, 87, 88, 91, 95, 100, 117, 119, 120, 121, 122, 133, 136, 139, 140, 158, 169, 170, 205, 207, 208
Goldstein, Kurt, 42
Growth: arrest in, 15f, 24ff; contrasted in adults and children, 15; dips in, 15ff, 23; direction of, 18ff; equilibrium in, 14ff; and individuality, 20ff; and initiative, 30, 42f, 105f, 126ff; and insight, 17; not a straight line, 13ff; in older years, 179; principles of, 13ff, 30ff; and sociality, 22ff; spurts in, 15ff; standards of, 170f, 186ff

Hate, 51ff
Herbert, George, 2
Hitler, Adolf, 4
Homeostasis, 44ff; psychological, 46ff
Horney, Karen, 130, 131, 210, 213
Human growth, see Growth

Ilg, Frances L., 209
Independence, 23, 25
Individuality, and conscience, 109ff; and human growth, 20ff; and socality, 27ff
Integration of personality, 87ff, 108, 111
Intelligence, 5f, 126
Internalization, see Conscience
International Congress on Mental Health, 167
Introjection, see Conscience
Isaiah, 70
Isolation, 3, 83; and personal religion, 9, 140

James, William, 56
Jesus, 31, 85, 186, 187, 188, 189
Job, x
Jonah, 51ff
Jung, Carl G., 56, 100, 211

Kierkegaard, Sören, x, 72, 124, 140, 174, 196, 210
Kinsey, Alfred C., 143, 144, 145, 156, 157, 212
Kubie, Lawrence, 213
Kunkel, Fritz, 192, 210

Language, development of, 102f
Law, and conscience, 118; and impulse, 189
Life Stories:
Edward Billings (*son in war*), 61f
Helen Bunting (*protected child*), 103ff
Clare (*Horney's patient*), 130ff
Sally Felton (*fears abstractions*), 21f
Mary Franklin (*would-be designer*), 57ff
Wilbur Hansen (*father of adolescents*), 15ff
David Harding (*sex*), 149ff
James Hardy (*sex*), 149ff

Sven Johansen (*Boisen's patient*), 84ff
Emily Johnson (*telephone*), 38ff
James Johnson (*business man*), 78ff
Bill Jordan (*mentally ill athlete*), 19
William Joslyn (*no concentration*), 194ff
John Mack (*professor*), 41f
Bertha Metzner (*mother attachment*), 128ff
Stephen Painter (*socialist*), 114
Ned Parker (*adolescent*), 24ff
John Randolph (*bookish clergyman*), 19f
Sammy (*who runs*), 112f
Jane Sanford (*public speaker*), 16ff
Sue Anne Smith (*New York visitor*), 42ff
Anthony Wall (*shy in group*), 21f
Albert Whitfield (*success with tension*), 92ff
Jonathan Winter (*money*), 115f
Lindemann, Erich, 180, 183, 212
Love, 18; and conscience, 119; and discipline, 107f; and rejection, 79ff; sacrificial, 30; self-love, 28f; and sex, 154ff
Loyalty, 29, 137
Luther, Martin, 211

Maturity, 23, 40f, 47f
Maves, Paul B., 178, 212
May, Rollo, 75, 83, 210
Mead, Margaret, 212
Menninger, Karl A., 210
Momentum in psychic life, 37ff, 74
Morals, and conscience, 117f; and mutuality, 82
Moses, 190
Murphy, Gardner, 12, 210
Mussolini, Benito, 4

Nazism, 4, 163, 170
Nicodemus, 207f
Niebuhr, Reinhold, 211
Noüy, Lecomte du, 125, 211

Overstreet, Harry A., 210

Paul, 100, 118, 189
Pearson, G. H. J., 209
Perception, 57ff; achievement of clearer, 65ff; and conscience, 108; and insight, 69f; as personality index, 63ff; and perspective, 67ff; as purposive, 68; selectivity of, 63ff; and sex, 157; tests of, 63f
Personal religion and self-understanding, 8f, 67, 205ff
Piaget, Jean, 67
Piper, Otto, 212
Prayer, 91f
Prejudice, and social growth, 26; beginnings of, 164; efforts to change, 165f
Prodigal son, 31ff
Protestantism, 8f
Psychiatry, 199f
Psychology, and self-understanding, 8; and psychotherapy, 199ff
Psychotherapy, and anxiety, 89f; availability of, 204f; how it works, 194ff; our reluctance about, 203f; and self-respect, 28f; and self-understanding, 8, 120; when successful, 92ff
Purposive behavior, 40, 47, 48, 83ff, 110ff

Rebellion, 29, 39
Rejection, 76ff
Responsibility, 23, 40
Roberts, David E., 213
Rogers, William F., 212
Rorschach, Hermann, 63

Scapegoatism, 5
Schelling, F. W. J., 124

Security, and adaptation, 126ff; and discipline, 107f; and freedom, 133f; and self-understanding, 5f
Seeing, see Perception
Self, and freedom, 136f; and God, 170f; levels of, 88f, 120, 152; punishment, 109ff
Self-love, 28ff, 77; distinguished from selfishness, 28f
Self-understanding, and bodies of knowledge, 8f; function of, xi, 5f; and intellect, 7; limitations of reading about, 10; need for, 4ff; and personal religion, 8f; and psychology, 8; in relation to social issues, xi, 161ff; our reluctance to try, 3f; and social concern, 161ff; stages in, 6f; for whom, 5f
Sex, as channel of mutuality, 147f; as compulsion, 146f; ecstasy in, 153; inherent purposes of, 154ff; oblique functions of, 149ff; and personality, 143f; and religion, 151f; and social pressures, 145ff; and values, 150f; ways of changing attitudes toward, 157f
Sherrill, Lewis J., 211
Sin, 29, 138, 206
Social work, 198f
Sociality, and conscience, 102ff; growth of, 13ff; and human growth, 22ff; and individuality, 27ff
Spirit, 121, 133
Steere, Douglas, 213
Stern, Edith M., 210
"Stranger," relation to, 26
Sullivan, Harry Stack, 28, 88, 129
Surrender, 132f

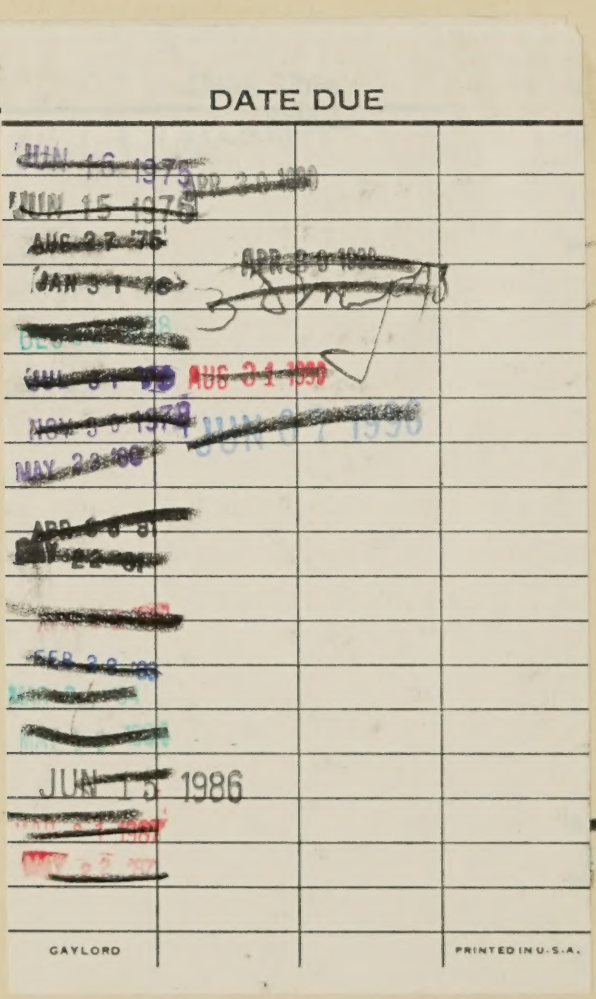
Temperament, 21
Temple, William, 95
Tensions, 73ff; and anxiety, 75ff; external and internal, 74f; how to view, 90ff; summary of, 96f; useful and otherwise, 73f, 95f
Thompson, Clara, 213
Tiebout, Harry M., 132
Tillich, Paul, 118, 153, 192, 211, 213
Toilet training, 106f
Totalitarianism, 4f
Travis, Lee E., 209

Underhill, Evelyn, 209

Values and anxiety, 77ff

Whitehead, Alfred North, 12, 36, 124, 192
Whitman, Howard, 212
Williams, Daniel Day, 211
Wisdom of the Body, 44ff
Wisdom of the Mind, 37ff

Zechariah, 69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